KEY OF PROPHECY; OR THE VISION UNSEALED.

BY
REV. L. WOOLFOLK, D. D.

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KEY OF PROPHECY;

OR,

The Vision Unsealed.

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BEING THE KEY ACCOMPANYING

CHART OF PROPHECY.

BY

REV. L. B. WOOLFOLK, D. D.

A NEW SCHEME

OF

PROPHETIC INTERPRETATION.

1889.

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TO

THE CHRISTIAN MINISTRY,

In the hope that it may awaken a new interest in the *Prophetic Scriptures*, this Work is respectfully inscribed by

The Author.

DESCRIPTION OF THE CHART.

THE ACCOMPANYING CHART contains the prophecies of Daniel and Revelation. The course of events progresses from the top to the bottom of the Chart. The parallel lines drawn across the Chart form spaces which are numbered on the margin. Each space designates a prophetic event or era; from 1, which designates the Egyptian empire, to 106, which designates the General Judgment. A TABLE, setting forth the events and eras designated by the numbered spaces is appended.

THE PROPHECY IS FOUND usually in the space where it belongs. In some instances, however, where this is impracticable, figures in parenthesis are placed before the prophecy, indicating in what space it belongs, and over what time it extends. This arrangement is indispensably necessary, since the prophecies frequently and unavoidably turn back, and go over the ground in successive predictions. A line is sometimes attached to a prediction, and extends downward, ending with a small circle; indicating that the prediction extends over the era designated by that space. Sometimes the line does not extend to the space where the prophecy ends, but stops with a small circle, and figures attached designate the space to which prediction extends. In the prophecies of Daniel there is almost always the vision and the interpretation, making two lines of prediction, and sometimes three. A dotted line extending upward from a prophecy and ending with a circle and a number attached shows in what space the prediction next in consecutive order is to be found. Dotted lines show the successive order of the prophecies, merely leading from each prediction to the next in consecutive order.

GREEN COLORED SPACES separate the different divisions of the Chart from each other. Thus, a Green Space separates the prophecies of Daniel from the Book of Revelation; and, in the Book of Revelation, the Seven Churches, and the prophecies of the Outside, and those of the Inside of the Scroll, are separated from each other by *green spaces*.

A WHITE SPACE separates each Act, with its Scenes, from the others; so that each act with its scenes may be easily distinguished from the others.

A DISTINCTION IN COLOR also enables the student the more readily to distinguish the several acts, and various lines of prophecy, from each other.

THE PROPHECIES WHICH TOUCH EACH OTHER CLOSELY in the differ-

ent scenes of the Book of Revelation have openings in the division walls made by *dotted lines*.

THE CHRONOLOGY OF THE PROPHECIES is given in the *Green Space* which separates the prophecies of Daniel from the Book of Revelation. The beginning of the era indicated by each space is set down in the space; so that a glance will show the era of any prophecy contained in the Chart.

1. Egyptian Empire.
2. Assyrian Empire:—Captivity of the Ten Tribes.
3. Invasion of Sennacherib.—Destruction of Sennacherib.
4. Subsequent reign of Hezekiah.—Josiah King of Judah.
5. Downfall of Ninevah
6. Rise of Babylon.—Jehoahaz' and Jehoiakim's troubled reigns.
7. Babylonish Captivity.
8. Decline of Babylon:—Madness of Nebuchadnezzar.
9. Fall of Babylon.
10. Rise of Persia:—Reign of Cyrus.
11. Restoration of the Jews.
12. Three next Kings: Cambyses, Smerdis, and Darius.
13. Xerxes:—Invasion of Greece.
14. Decline of Persian Empire.
15. Fall of Persian Empire.
16. Rise of Macedonian Empire:—Alexander the Great.—Death of Alexander.
17. Division of Macedonian Empire into four parts: Macedon, Thrace, Syria and Egypt.
18. Ptolemy Sotor and Selcucus, Kings of Egypt and Syria.
19. Alliance between Syria and Egypt:—Marriage of the Daughter of Ptolemy to King of Syria.
20. Ptolemy—brother of the Queen of Syria—shoot out of her roots.
21. Syrian Invasion of Egypt.
22. Son's War.
23. Antiochus the Great:—Defeated by Ptolemy.
24. Successes of Antiochus.
25. Successes of Antiochus.
26. Successes of Antiochus.
27. Successes of Antiochus.
28. Antiochus takes Isles, and invades Greece.
29. Romans defeat Antiochus.
30. Death of Antiochus the Great.
31. Raiser of Taxes.
32. Antiochus Epiphanes.
33. His Invasion of Egypt.
34. His Persecution of the Jews.
34½. His Invasion of Egypt.
35. Rome Imperial, after Overthrow of Perseus, King of Macedon.
36. Roman Ambassador, in Ships of Kittim, Orders Antiochus Epiphanes out of Egypt.
37. Antiochus' Persecution of Jews:—Macabees.
38. Imperial Dominion of Roman Republic:—Its Conquests.—Conquest of Judea.
39. Roman Empire.
40. Birth of Christ
41. John the Baptist.
42. Ministry of Christ.

43. Death of Christ:—Resurrection and Ascension.
44 Preaching of Gospel.
45. Destruction of Jerusalem by Romans, under Titus.
46. Church of Ephesus.
46½ Persecution of Diocletian.
47. Constantine.—Feet of Iron and Clay.—Incense offering.—First Seal: *White Horse.*—Trumpets prepare to sound.
48. Church of Smyrna.—Second Seal: *Red Horse.*—First Trumpet.—Witnesses Begin to Prophesy.
49. Second Trumpet: *Desolation of Huns and Vandals.*—Beginning of Papacy.
50. Sixth Head Wounded to Death: *Fall of Roman Empire.* Third Trumpet: *Papal Apostacy.*
51. Europe under Ten Kingdoms.—Beast from Sea.—Ten Horns.—Ten Toes.
52. Third Seal: *Black Horse.*—Church of Pergamos.
53. Rise of Little Horn.
54. Three Horns Rooted up.
55. Fourth Seal: *Pale Horse.*—War upon Saints.—Church of Thyatira.
56. Reformation Angel.—Fourth Trumpet.—Church of Sardis.
57. First Thunder: *Wars in France and Low Countries.*
58. Second Thunder: *Thirty Years' War.*
59. Church of Philadelphia.
60. Third Thunder· *English Revolution of* 1640.—Holpen with Little Help.
61. Church of Laodicea.
62. Fifth Trumpet: *Rise of Dragon.*—Two-Horned Serpent Begins to Come up out of the Ground.
63. Dragon Imperial.
64 Woman in Travail: *American Revolution.*
64½ Dragon Before Woman.
65. Man Child Born: *American Independence.*—Stone Cut out without Hands.—Fourth Thunder.
66. Man-Child Caught up to God and His Throne: *American War of Independence.*
67. Woman Withdraws into Wilderness.
68. Fifth Thunder: *French Revolution.*
69. Sixth Thunder: *Revolutions of* 1848.—Time of the End.—Many run To and Fro.—Knowledge Increased.—Many Purify Themselves.—Wicked do Wickedly.—Wise Understand: *Our Own Age.*
70. Sixth Trumpet: *Conquest of Europe by Prussia.*—Seventh Thunder.
70½ Rise of Beast from Pit.—Deadly Wound Healed.—Dragon Gives Beast Imperial Dominion.—World Wonders after Beast: *Prussian Conquests.*
71. War in Heaven.—Wilful King stands in the Glorious Land: *Invasion of the United States by Prussia.*—Dragon Expelled from America. *Repulse of the Invasion.*
72. Death of Witnesses.—Dragon Persecutes Woman.—Wilful King in the East.
73. Resurrection of Witnesses.—Earthquake: Tenth Part of City Falls.—Angel's cry and oath.
74. Wilful King Hears.
75. Ascension of Witnesses.—Wings of Eagle Given Woman.—Eating of Little Book: *Close of Reformation Era.*
76. Second Woe Past: *End of Sixth Trumpet.*
77. Seventh Trumpet. –Sixth Seal.
78. Song on Sea of Glass.
79. Temple Opened.—Angels Receive Vials.—*Blockade of Europe.*
80. Sealing of the 144,000.
81. Lamb and 144,000 on Mt. Zion: Song.—Dragon Casts out Flood.
82. Proclamation of Judgment.

83. First Vial.—Earth Helps Woman.—Dragon Wroth.
84. Second Vial.
85. Third Vial.—Cloud-Angel begins to Reap the Earth.
86. Fourth Vial.—Reaping Continued.
87. Fifth Vial.—Reaping Continued.
88. Sixth Vial: Drying up of Euphrates.—Reaping of Earth Completed.
89. Jews Restored to Palestine.
90. Unclean Spirits Gathering Army.—Army of Gog Preparing.
91. Invasion of Palestine by Beast—Gog—at the Head of Europe.
91½ Conversion of the Jews.
92. Tarshish and Young Lions Oppose Gog —Man on White Horse marches against the Invaders.
93. Angel in Sun calls Fowls to the Slaughter.—Armies of Beast gather at Armageddon.
94. Seventh Vial.—Battle of Armageddon.—Vine of Earth Reaped.
95. Earthquake.—Cities of Nations Fall.
96. Babylon Falls.—Beast Taken and Cast into Fire.—Lamentations over Babylon.—Beginning of the end of Sixth Seal.
97. Great Hail.
97½ Remnant Slain.—Herald Angel Denounces Penalties against the Followers of Beast. End of Sixth Seal.
98. Praise of Palm-bearing Victors.
99. Seventh Seal.—Dragon Chained.—Kingdom Given to the Saints.
100. Alleluia Shout: Marriage of Lamb Come, and Bride Made Ready.
101. New Heaven and Earth.—New Jerusalem. River of Life: *Millennium.*
102. Devil Loosed.—Revolt of Gog and Magog.
103. Gog and Magog Devoured by Fire from Heaven.
104. Devil Cast into Lake of Fire.
105. Last Judgment.
106. Punishment.
107. Prologues—of Inside and Outside of Scroll.

INTRODUCTION.

In this Key and the accompanying Chart, are embodied the results of the thought, study and research of over thirty years. The Scheme of prophetic interpretation herein presented is not a sketch wrought out by flashes of imagination, but is the slow growth of a most laborious analysis of all the prophetic scriptures, during years spent in collocating the prophecies with each other. The author makes no claim to inspiration in the interpretation of prophecy; though there is a mental illumination which God gives in answer to aspiration and prayer. He only claims to have bestowed more labor upon the study of prophecy than he believes any one has hitherto done. During more than thirty years of active laborious life, in whatever other work engaged, his mind has always been turned toward the prophecies of the Sacred Scriptures, with an earnest desire to comprehend them, and a fixed purpose to make an exposition of them the great work of his life. This aspiration has modified his entire life, directing his studies, and shaping all his life plans.

This fixed habitude of mind was not an aimless aspiration, but arose out of

I. A DISCOVERY CONSTITUTING A NEW DEPARTURE IN PROPHETIC EXPOSITION.

Thirty years ago, there was an universal interest in prophecy. The System of Exposition known as the Theory of Mede was then generally accepted by the Christian world. Mede was a pious English minister who lived some two hundred years ago. The starting point of his System was his interpretation of the Sixth Trumpet, which he believed symbolized the conquests of the Turks, who were then the great conquering power of Europe. This led him, furthermore, to interpret the Fifth Trumpet as symbolizing the conquests of the Saracens.

He stated that, if his theory were correct, a great upheaval would occur in Europe at a future time, which would be the fulfilment of the Seventh Trumpet.

Little attention was paid to Mede's system of interpretation until the outbreak of the French Revolution. This profoundly impressed the minds of English students of prophecy, and they declared that the French Revolution was the upheaval foretold by Mede, and was the Sounding of the Seventh Trumpet and the pouring of the First Vial. As

the grand series of Napoleonic Wars ensued, they interpreted those events as the fulfillment of the next three vials under the Seventh Trumpet; the Fifth Vial they interpreted as fulfilled in the fall of Napoleon; and the Sixth Vial they held fulfilled in the Greek Revolution, which began the downfall of the Ottoman power. After the Greek Revolution was over, prophetic expositors looked for but one more grand event—the pouring of the Seventh Vial. From the received calculation of the Prophetic Times, this was expected to occur in 1866; when *the* Christian world expected the downfall of the Pope, the overthrow of despotism, and the beginning of a new order of things. Many expected the Second Coming of Christ in 1866, to overturn the old order of things and to establish the new, in His personal reign upon the earth.

In 1855, when the Author's attention was first directed earnestly to the study of prophecy, the mind of the Christian world was turned toward 1866 with reverent expectation. He started upon the study of prophecy from a new stand point. He had accepted the idea that the United States is represented by the Stone in the First Vision of Daniel, and by the Man-child of the 12th chapter of Revelation. He accepted this idea, and nothing more, from "Armageddon," the work of Baldwin, a man of vivid imagination, but of little judgment and no research, who put his piece of new cloth as a patch upon the old garment of the received System of Mede.

1. First Step in the progress of Discovery.

The author at once saw that the new wine could not be put into the old bottle. The System of Mede, as then universally held, had in it no place for this idea of the prominence of the United States in prophecy, but was wholly incompatible with it. According to that System, all the prophecies were then fulfilled, except the pouring of the Seventh Vial, which was expected in 1866. But it was evident, if the United States be the Stone, that the Stone smiting the Image upon its Feet symbolized a great war between the Republic and the despotisms of Europe.

But if there shall be a great future war between the United States and Europe, then, according to prophecy, that war must be the War of the Seventh Trumpet and the Seven Vials, which the prophecies represent as as the Great Final Conflict of the earth. Hence, the Seventh Trumpet and the first five vials do not symbolize the French Revolution and the Napoleonic wars, but a conflict yet future. The United States being the Stone involves the idea that the grand career of our country is only beginning. Instead of our being almost at the end of the world, with nothing before us but the pouring of the Seventh Vial, to close up the old dispensation and introduce the Millennium, the last and grandest era of the world's history—the sounding of the Seventh Trumpet—the conflict between the Old Age and the New—is yet in the future.

2. The Sixth Trumpet.

But if the Seventh Trumpet be yet future, this carries with it the further consequence that the Sixth Trumpet does not symbolize the conquest of Constantinople and the overthrow of the Greek empire by the Turks, as held by Mede; for the Sixth Trumpet lasts till the sounding of the Seventh, according to Rev. XI. 14; and if the Seventh Trumpet be yet future, the Sixth Trumpet cannot symbolize an event of the Dark Ages, five centuries ago.

The question next arose, What event does the Sixth Taumpet symbolize? The author studied the symbol, and found that it clearly sets forth the conquest of Europe in an age when gunpowder is the chief arm of war.

He vainly searched history for an event that could be its fulfillment.—What does the Sixth Trumpet symbolize?—What is our present position in prophecy?—By what lines of movement is the world drifting on to the War of the Seventh Trumpet?—These questions he pondered for months. The history of the past, and his then crude conceptions of the drift of our age, threw no light on the subject.

He turned to prophecy. Believing that the clue to the mystery was to be found in the prophecies of the tenth and eleventh chapters of Revelation, concerning the Reformation Era, and the Witness Era, both of which come down to the Seventh Trumpet, he pondered long and deeply upon those parts of the Apocalypse. For some time, he felt as though he were in the midst of an untrodden forest, with no path to guide through the wilderness mazes.

THE FIRST CLUE.

At length he found one clue: the eleventh chapter of Revelation showed that the Sixth Trumpet covers the era of the Death of the Witnesses, and closes with the close of the Witness Era.

SECOND CLUE.

Turning to the account of the Death of the Witnesses, he saw that they are killed by the Beast from the Pit. This was a second ray of light.

Turning his investigations upon the Beast from the Pit, he found that all expositors agree that this power has not yet risen. Hence, the Death of the Witnesses is a future exent; and *the Sixth Trumpet is also a* FUTURE EVENT.

Thus was completed the first step in the progress of discovery, which led to the production of the present work. At the risk of seeming to display an egotism he does not feel, the author deems it expedient to sketch

II. THE FURTHER PROCESS OF INVESTIGATION WHICH ISSUED IN THIS SCHEME OF PROPHETIC INTERPRETATION.

The mental processes of the Author have a value only in that they show the slow growth of the work; and also place before the reader, in the simplest and most direct form, the special scope of the System of Interpretation, and may thus induce in others a willingness to investigate it, and by comparing it with the prophecies and the facts of history, find whether it conforms to the truth.

After discovering that the Sixth Trumpet is yet future, it became apparent that we are at the dawn of a new era, instead of approaching the end of all things. Two questions next arose:

1st, What does prophecy teach respecting the New Era now before us?

2nd. If the Sixth and Seventh Trumpets and all the Vials are before us, what prophecies refer to the past?—The American Revolution of 1776?—The French Revolution of 1793?—the Napoleonic wars?—these grand events, the grandest in the political history of the world----what place have they in prophecy?

It was not difficult to solve the first of these questions. Guided by the prophecies of Daniel, it was easy to trace the perfect harmony of all the prophecies respecting the career of the Beast from the Pit under the Sixth Trumpet. and the course of events from the Seventh Trumpet on to the Millennium.

But in the second line of investigation it was more difficult to find a solution of questions which pressed for answer. The question what prophecies cover the ground since the reformation of the Sixteenth Century was pondered for more than eighteen months before light broke upon his mind. Knowing how prone students of prophecy are to fall under the influence of a heated imagination which blinds the judgment, he always dropped the subject when he found himself unable to make further progress, and waited until fully rested before returning to it.

Plodding on in this manner--constantly engaged in historical reading ---his mind constantly turned upon the course of past events, and the drift of the present—the subject gradually took form in his mind. At last it burst upon him that the Seven Thunders, which were sealed up, symbolize the great events of the Reformation Era. The thought was like a sunburst It lighted up the whole field of prophecy. In them were symbolized the Huguenot wars in France and the Revolt of the Netherlands---the Thirty Years' War in Germany--the English Revolution of 1640—the American Revolution of 1776—the French Revolution and the Napoleonic Wars—the Revolutions of 1848—all the grand

events of the Reformation Era.

From this point on, all was easy. The unsealing of the Thunders, in great measure removed the veil from the prophecies. The general scope of the prophecies foreshadowing events before the Reformation was not difficult to trace. In two years from the time he began his prophetic studies, the general scope of all the prophecies was fully outlined in his mind.

As soon as he comprehended the outline of the prophecies, from the standpoint that our present position in prophecy is before the Sounding of the Sixth Trumpet, he saw how perfect is the harmony of all the prophecies; and he then conceived the idea of making a Harmony of all the prophecies, displayed on a Chart. He began this work in 1861; and after two years of incessant toil completed, in 1863, a Chart containing all the prophecies of the Old and New Testament, respecting the Latter Days.

It involved herculean toil, and only great patience of mental and mechanical labor enabled him to accomplish it. It involved a laborious analysis of each prophecy, sentence by sentence, and clause by clause, designating by a number affixed to each clause the special event to which it roferred; and then, the further work, involving still greater labor, of combining the whole of the analyzed prophecies into proper order in their relation with each other.

The first Vision of Daniel was first analyzed, and each separate prediction was placed in a paragraph, and numbered in the consecutive order of events. Then, the second Vision of Daniel was analyzed in like manner; and then the two were harmonized into one. Then, the other visions of Daniel were separately analyzed, and harmonized, one by one. —When the harmony of Daniel was completed, the Book of Revelation was harmonized in the same way, scene by scene. Then a harmony of Revelation and Daniel was effected.— Then, the prophecies of Isaiah were harmonized, first with each other, and then added to the harmony of Revelation and Daniel.— And then, successively, the prophetic Psalms, and all the other prophets; eaeh prophecy adding some new event to be numbered, and each number added involving the change of the numbers previously arranged.

III. FURTHER GROWTH OF LIGHT.

But while comprehending the general scope of prophecy, as embodied in the chart completed in 1863, there was still much he failed to comprehend. He did not understand the Structure of the Book of Revelation, as a Prophetic Drama in Seven Acts: he knew nothing about the prophecies respecting the Millennium, more than was generally held by the

religious world; and he knew nothing about the Dragon and the Beast from the Pit, except that they were the two allied despotic powers of the Great Final War, engaged in conflict with America and Great Britain, who were united against them. He was convinced that the Seven Heads of the Beast symbolyze the Seven great empires of the world, but was conscious that he did not understand the two allied Heads engaged in the Great Latter Day Conflict.

Light on these points dawned on his mind very slowly. In 1866, he became convinced that Prussia is the Beast from the Pit, and will, at no distant day, extend the German empire over Southern and Western Europe. He was providentially led to spend a year in England, where he beheld the workings of tne Imperialism of Capital centered in London, in the oppression of all classes of English society, though without identifying it as a power set forth in prophecy. He afterwards saw that, in some of the Old Testament prophecies, this British Money-Power is set forth, but without his thoughts taking any definite form. He dimly saw there was some mystery, but for years he groped about the truth, conscious of its existence, but failing to grasp it.

In observing the drift of our age, he saw the pre-eminence of industrial forces in giving direction to progress. This led him to the study of political economy, from the standpoint of the Age of Steam. He became more and more impressed with the despotic power attained in our age by the Imperialism of Capital. Twelve years ago, he saw that, beyond all question, the Dragon is in Great Britain, but is not the British government. But for years he made no further progress.

About eight years ago, he discovered the dramatic structure of the Book of Revelation: about four years ago he began to comprehend the millennial prophecies of the Apocalypse; and within the last three years he has been able to identify the Dragon as the symbol of the Imperialism of Capital centered in Lombard street, London. The development of the subject in his mind was like the slow dawning of the day, until at last the area of discovery was completed.

Two years ago he began to recast his Chart, completed in 1863, from the standpoint of his latest investigations. To avoid cumbrousness, he restricted it to the prophecies of Daniel and Revelation, which contain the entire outline of prophecy, which the other prophecies only contribute to fill up.

The following are some of the

IV. ESPECIAL FEATURES OF THE SYSTEM.

1st. The Discovery of the Position of our Age in Prophecy, just before the Sounding of the Sixth Trumpet.

2nd. That Prussia is the Beast from the Pit; and, under the Sixth

Trumpet, will achieve the Re-establishment of the Roman Empire over the Kingdoms of Southern and Western Europe, which will be the dead Sixth Head of the Beast restored to life.

3rd. That the London Money-Power is the Dragon, and has now achieved a supremacy over the Nations of the Earth, and is the Seventh Imperial Head of the Beast.

4th. That the London Money-Power by its Loans will enable Prussia to put its immense armies into the field and attain imperial dominion,—the Dragon thus giving Power to the Beast.

5th. That the United States is the Great prophetic power of the Latter Days, and is destined to rule the World during the Millennium.

6th. That instead of the World being at the end of the age of Prophecy, the last great prophetic Age is just beginning.

7th. That the Seventh Trumpet, instead of symbolizing the French Revolution, as heretofore interpreted, symbolizes the Great Final War of the Earth, in which the Old Age of Monarchy under the lead of Prussia, and the New Age of Liberty under the lead of the United States, will come into fierce collision—issuing in the overthrow of despotism, and the establishment of Republicanism throughout the earth.

8th. That the New Jerusalem, in the last chapters of Revelation, is the symbol of the Christian Church during the Millennial era.

Together with these, many other new discoveries in prophetic interpretation are presented,—the identification of the Ten Kingdoms of Europe—the symbolism of the Little Horn—the Titan Horn—the Wilful King—Michael—the identification of the Time of the End with our own age—the Symbolism of the Seven Churches—the Seven Seals—the Seven Trumpets—the Seven Vials—the discovery of the Symbolism of the Seven Thunders—of the position of the Reformation Angel—of the the close of the Reformation Era—the identification of the Two Witnesses —their career, death, Resurrection and ascension—the Entrance of Great Britain into the American Union—the Approaching invasion of the United States by Prussia—the location of the United States, in the Apocalypse, in the Lower Aerial Heaven—the Dramatic Structure of the Book of Revelation,—all these, and many other discoveries, constitute this work a new departure in Prophetic Exposition.

The publication of the Book of Revelation in dramatic form introduces a new era in the study of that great prophecy. The Author believes that the outline of the Book, as presented in Seven Acts, will be generally accepted by students of prophecy. It is paragraphed with appropriate headings, so as to show at a glance to what events each prediction and symbol refers. Figures in parenthesis are placed at the beginning of each paragraph, referring to the space in the Chart where ach paragraph belongs. The work involved great labor; but it is be

lieved that the presentation of the Apocalypse in one view is essential to its full comprehension.

The revised version is generally given in the Chart, both in Daniel and Revelation. But liberty has been reserved to use the common version where its expression has been hallowed by reverent use, or where it better accords with the original. Thus in Rev. VIII. 1, 1, "I stood on the sand of the Sea," is retained, instead of "he stood;" and "vials" is retained instead of "bowls." In a few instances a different rendering is given where it is sanctioned by high scholarship. In one or two passages of Daniel, Wiener's version is adopted.

V. PROPHECY ON EXACT SCIENCE.

As the result of enormous labor, the Author gives to the world A Harmony of the Prophecies, in which each prophecy has a place, and where all are arranged in perfectly harmonious adjustment. As the stones of Solomon's Temple were prepared beforehand for their several places in the walls of the temple, so the prophecies were all fitted by their divine Author for their several places in the great Temple of Prophetic Truth. Like the stones of Solomon's Temple, each prophecy fits perfectly in its place, and will fit nowhere else. There is no other scheme of prophetic interpretation under which the prophecies can be harmonized, into perfect adjustment with each other, and with the facts of history.

The Harmony embraces all the prophecies. The Author has the other prophecies of the Old and New Testaments analyzed into paragraphs, and each paragraph marked by a number corresponding with the numbers in the margin of this Chart. If public interest warrants it, they can soon be published in paragrapic form, with a number attached to each paragraph designating its place in this Chart, after the manner in which the Book of Revelation is published in this Key. The Harmony is not partial: it includes all the prophecies.

The Author claims that the publication of this Chart places Prophecy in the list of the Sciences. Any branch of knowledge becomes a science when it is thoroughly analyzed and collocated into harmonious arrangement, under a system which embraces and harmonizes all the facts and phenomena.

Prophecy is the divine forecast of history. It becomes a Science as soon as it is embraced in a System which harmonizes all the prophecies into perfect adjustment with each other and with the facts of history.

Prophecy, under past systems of interpretation, has been in the same condition as Astronomy under the Ptolemaic System. Past systems of interpretation have embraced only a portion of the prophecies, and confounded those into a jumble of inconsistencies. If the Author's Sys-

tem of Interpretation brings all the prophecies into harmonious adjustment with each other and with the facts of history, it does for prophecy what the Copernican System did for Astronomy.

It is universally held to be a scientific demonstration of the truth of the Copernican System that it harmonizes all the phenomena of the Solar System. If this System of Prophetic Interpretation harmonizes all the prophecies into perfect adjustment with each other and with the facts of history, its truth, likewise, is thereby established by scientific demonstration. And the demonstration is by so much the more conclusive, as the prophecies harmonized are more numerous and varied than the phenomena of the Solar System harmonized by the Copernican Theory.

The HARMONY OF PROPHECY is not only a scientific demonstration of the truth of the Author's system of Exposition; it is also a scientific demonstration of the inspiration of prophecy. Prophecies so numerous—given in so many different ages and under such various circumstances—and covering a historical field so extensive—could not harmonize with each other, even in general outline, unless they were the inspired revelation of Omniscience. And when they are showed to harmonize so perfectly even in the minutest points, that every prediction fits into its place in the Prophetic System, like the stones of Solomon's Temple, such order and harmony displays the design and wisdom of Infinite Mind. If the Prophecies agree with each other in such mutual inter-dependence that they can all be arranged in a Harmony, in which each prophecy, however minute, has its place where it fits perfectly, while it will fit nowhere else, then the Prophecies are a revelation from God, and the Bible which contains them is the inspired word of God The scientific demonstration of the inspiration of prophecy and the inspiration of the Holy Scriptures is rendered as complete and thorough as the scientific demonstration of the physical sciences.

PROPHECY THE BASIS OF FAITH.

By divine appointment, Prophecy is made the chief corner stone of faith in the inspiration of the Scriptures and the Being of God. While the prophecies were revered, the world was filled with reverence for the Bible and the Christian Religion. Since faith in prophecy lapsed through the failure of interpretation, in 1866, the world has been overflowed with a deluge of infidelity and atheism.

The only cure for this is to re establish the public reverence for prophecy. The failure of 1866 was not a failure of prophecy, but of an erroneous System of Interpretation. Let a true System of Interpretation. which demonstrates the truth of Prophecy and the inspiration of the

Bible, be generally received, and infidelity and atheism will flee before it as the shadows of night fade before the rising sun.

The Author must state that the scope of the Work which accompanies the Chart is not what he had planned for many years, and hoped to give to the public. It has long been his hope to present his views of prophecy in an elaborate work accompanying the Chart, and covering the entire subject of prophecy. But such a work would require ample leisure for its preparation, and ample means for its publication. The Author has endeavored to acquire the means necessary to accomplish his aim; but, disappointed of this, the only hope of getting his views before the public was to first publish a skeleton outline, as is given in this Key, and afterward supplement it by several works on special departments and eras of prophecy.

And upon reflection, he believes that the advantages of this method overbalance its disadvantages. The cost of a larger work would have placed it beyond the means of the general public, and its bulk would have limited its study to a few students of prophetic subjects. The limits of the present work has necessitated the utmost brevity of treatment in respect of all the prophecies; and has necessitated frequent reference to future works for information on points, adequate discussion of which is entirely beyond the compass of this Key. But the present work has the compensating advantage that it is not long enough to weary the reader; and though its explanations are brief, yet it covers the entire field of prophecy, and is sufficiently clear in connection with the Chart, to enable any student to study thoroughly the prophecies for himself.

And there is the further advantage in the method that special works, on single prophetic subjects, with which it is proposed to supplement this Key, will allow of a breadth of treatment and a degree of detail, inadmissible in a general work covering the entire subject. This is a great advantage in presenting a System of Prophetic Interpretation entirely new, and which needs to be fully presented in complete outline.

The Author has delivered three Lectures on Prophecy, which those who heard them, expressed a desire to see in print. They are already written, and will be published in a short time. 1. The first is "The Sixth Trumpet," setting forth *in extenso* our present place in Prophecy, and the Rise and Career of the Prussian Empire, the Beast from the Pit. 2. "The Great Red Dragon." 3. The United States in Prophecy."

Besides the above, the Author hopes to cover the entire field of prophecy with three other works;

1st. The Seven Headed Beast: a work covering the entire historical range of prophecy, and giving the calculations of the Prophetic

Times. A great part of this work is already written, and ready for the press.

2nd. Old Testament Prophecies of the Latter Days: the prophecies being paragraphed like the Book of Revelation in this Key, with figures attached to each paragraph locating its place in this Chart. A large part of this work is now complete.

3rd. The Millennium.

That This Scheme of Interpretation should contain no errors, is beyond expectation. The author believes that the proper order of prophetic events has been given in the Chart. But in the interpretation of prophecy, before fulfilment, in the nature of things, errors must occur which fulfilment will reveal. The discovery of the symbolism of the Seven (Sealed) Thunders and the relation of the Sixth Trumpet to the death of the Witnesses goes far toward removing the veil from the prophecies: the Time of the End has come, to which the prophecies were sealed up;—but "the Mystery of God" shall not "be finished" till "the days of the voice of the Seventh [Trumpet] angel, when he shall begin to sound." There must be errors in the interpretation of the grand events of the Sixth Trumpet now just before us. It is only at the close of the events of that Trumpet that the Mystery shall be fully unveiled.

This work is offered to the public in the belief that it is true in the Grand Outline of Interpretation it presents; and in the hope that, in presenting Scripture Prophecy from an entirely New Stand Point, it may re-awaken interest in the Prophetic Scriptures, and inspire anew in the Christian public a spirit of investigation. Whatever of truth it embodies is commended to the acceptance of the Christian public, and its mistakes and errors are commended to the charity of the Future Age when fulfilment shall have given complete comprehension of all the prophecies.

Introductory Chapter.

Method of the Harmony of Prophecy.

In all the prophecies of the Old Testament, we see predictions of a grand conflict,—The Great Final War of the earth,—which is always represented as followed by an era of blessedness and peace.

In the prophecies of Isaiah, the predictions of the Millennium are usually preceded by prophecies of this Great Final War. In Jeremiah, this war is clearly set forth. In Ezekial, the crisis of this Conflict is most graphically set forth as the invasion of Palestine by the army of Gog. The Minor Prophets dwell upon it.

But in none of these prophesies is the War presented with such attendant circumstances as enable us to link it with the other events of the period in which it occurs. We find the outline of these attendant events very clearly set forth in the prophecies of Daniel, and with still greater detail in the Book of Revelation. We must look to Daniel for an outline of the prophetic events, and to Revelation for the detailed representation of those events. Daniel and Revelation are the key to the prophetic scriptures.

I. THE PROPHECIES OF DANIEL.

In the prophecies of Daniel, there are four visions in which the Course of events, down to the time of the End, is set forth. These four visions display a remarkable parallelism with each other.

1ST. THE FIRST VISION OF DANIEL.

Dan. II. 31-45.

The first vision of Daniel, commonly called Nebuchadnezzar's dream, has a Grand complicated symbol; except the Seven-Headed Beast, the only complicated symbol in all the prophetic scriptures. In this symbol, the great Empires of the earth, from that time onward, are set forth in regular successive order; so that they cannot be misunderstood. The

symbol is a Great Image, with its head of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet and toes part of iron and part of clay. These different parts of the image symbolize the successive empires that have arisen since that time, and show their relation of regular succession to each other.

The Head of gold symbolizes the Babylonian empire; the Breast and Arms of silver, the Persian empire; the Belly and Thighs of brass, the Macedonian empire; the Legs of iron, the Roman empire. The iron of the legs extends down into the Feet and Toes; *showing that the powers symbolized by the Feet and Toes are a continuation of the Roman empire.* The Feet of Iron and Clay symbolize the Christian Roman empire, from Constantine to the fall of the empire, 476 A. D. The Ten Toes symyolize the Ten Kingdoms of Enrope established in the territories of the Roman empire after its fall. These Ten Kingdoms have been in existence for thirteen hundred years, and are still in existence; not always the same powers; but the system of the Ten Kingdoms has existed in Europe ever since the fall of the Roman empire.

In the days of these Ten Kingdoms, the prophet beheld, (*Dan. II. 34*) a Stone cut out of the mountain, without hands; which smote the Image upon its Feet, and beat them to powder; and beat the whole Image to pieces, until it was scattered upon the winds of heaven. Then, the Stone "became a great mountain, (*Dan. II. 35*) and filled the whole earth," and was to stand forever. (*ver. 44*)

We learn from this first vision of Daniel that

THE GREAT FINAL WAR,

spoken of in all the prophecies, is the war between the Stone and the Feet of the Image; and that, in this War, the Stone triumphs, and establishes an universal dominion. We learn, also, that the cutting out of the Stone without hands, and the Great Final War, occur during the reign of the ten kingdoms of Europe, (*ver. 44*); and that the War terminates in the overthrow of monarchy, of which the Image, in its entirety, is the symbol.

All this fixes the Conflict at a time yet future.

It also enables us to form a definite idea of the power symbolized by the Stone. This will be more fully treated hereafter. Here, I shall only say, that, as the Persian empire overthrew the Babylonian empire; and the Macedonian empire, the Persian; and the Roman empire, the Macedonian; so the power symbolized by the Stone will overthrow the monarchies of Europe, and will establish its universal dominion upon the downfall of all thrones. The Great Power that is now rising in the world, wholly distinct from monarchy, and antagonistic to it, is the United States. Both the analogies of the past, and the symbolism of prophecy,

point to the great American Republic, as the destined destroyer of the monarchies of the Old World.

But this First vision of Daniel does not enable us to form any idea as to the time when the Conflict will begin. We obtain light, on that point, from the other visions of Daniel, and from the Book of Revelation.

2ND. THE SECOND VISION OF DANIEL.

Dan. VII. 2-28

The second vision of Daniel runs precisely parallel with the first. In it, the Babylonian, the Persian, the Macedonian, and the Roman empires are symbolized by "four Great Beasts." The Babylonian empire is symbolized by a Lion with eagle's wings; the Persian empire, by a Bear; the Macedonian, by a Leopard; the Roman, by a Great and Terrible Beast with teeth of iron and nails of brass. (*Dan. VII., 7, 19, 23.*)

Corresponding with the Ten Toes of the Image are Ten Horns on the head of this Roman beast. Like the Ten Toes, these Ten Horns symbolize the Ten Kingdoms of Modern Europe.

The only new feature of this vision is a Little Horn, which comes up behind the first Ten Horns, uprooting in its rise three of the first horns. This Little Horn is usually interpreted as the Papacy.

In the First Vision,

THE GREAT FINAL WAR

is symbolized by the Stone smiting the Image upon its Feet. In this Second Vision, it is symbolized by a Grand Political Judgment; which continues, till the Beast is slain, and his body destroyed, and given to the burning flame. This Judgment is executed by one called the Ancient of Days; and it symbolizes the same conflict as the Stone smiting the image upon its Feet. In both cases, the Roman empire is destroyed: in both, the conflict is the Great Final War of the earth; and, in both, at the end of the war, the conquering power takes the kingdom, and rules the earth forever. The Stone, and the Ancient of Days, symbolize the same power.

In the Second Vision, as in the First, the Great Final War is presented as a war between the united States and Europe. But still, no data are given from which the era of the conflict may be infered.

3D. THE THIRD VISION OF DANIEL.

Dan. VIII. 1-26.

This vision makes a decided advance, and informs us that the power which is overthrown, belongs to a period called "The Time of the End." And this era is explained to be "the Latter Time of the Indignation." (*ver. 19*).

The Jews have been resting under the wrath of God for their rejection and crucifixion of Christ, for over eighteen hundred years. The prophecies both of the Old and the New Testament predict that the time will come when the divine anger against them will cease, and they will be restored to the favor of God, and returned to their own land. The period of the cessation of the divine indignation is called "the Appointed Time of the End" (*Dan, III. 19*) This Third Vision of Daniel is declared (*Dan VIII. 17. 19*) to be a revelation of things that shall come to pass at this period.

It is stated that the Ram in this vision symbolizes the Persian empire; and the He-goat which kills the Ram, the Macedonian empire. The four horns on the head of the He-goat symbolize the four kingdoms which sprung up in the Macedonian empire, after the death of Alexander the Great. All this is fully explained, and we know perfectly these powers, and their duration. None of them extend down to the Latter Days, of which time the vision is declared to be especially a revelation.

The Little Horn, which afterwards became a Titan Horn, is the only symbol in the vision which can set forth a Power that exists down to "the Latter Time of the Indignation." This Horn, following after the Macedonian He-goat, corresponds with the Roman beast of the Second Vision, and the Legs of Iron, and the Feet and Toes, of the First Vision. It symbolizes the Roman empire during its entire existence, as foretold in prophecy, extending down to the Time of the End. It is stated to be "broken without hand," though nothing is said of the agent of its destruction.

The Third Vision, as been stated, makes an important step in advance, in informing us that the rise and destruction of the Titan Horn occurs at a period termed "the Time of the End", "the Latter Time of the Indigdation." But it gives no marks by which the period may be identified. The points by which the Time of the End, when the Great Final War occurs, may be identified as revealed in.

4ST. THE FOURTH VISION OF DANIEL.

Dan. X.1—XII.13.

The especial subject of this vision is "a Great Warfare," in "the Latter Days." (*Dan. X. 1—14*) The Vision which the prophet had is not described: only the fact of the Vision, and that it was a revelation of "a Great Warfare" is mentioned. Daniel was evidently greatly impressed by it, and sought for an interpretation of it, by mourning, and fasting, and prayer. After three whole weeks of this supplication, an angel came to him, "to make thee understand what shall befall thy people in the Latter Days" (*ver. 14*)

The revelation of the angel, which seems to be the interpretation of the vision, begins with the Persian empire, then existing, and goes on down

in regular order to the time of "the Great Warfare," which is the especial subject of the vision, and which occurs at the time called "the Time of the End."

After sketching briefly the eras of the Persian, the Macedonian, and the Roman empires, the angel comes down to "the Time of the End," (*Dan. XI. 39-45*) when a great Power rises called "the King [who] shall do according to His will." This Power wages great wars, and conquers many countries (*Dan. XI. 36-44*). Then, a Power, symbolized by Michael the Archangel, "shall stand up;" and a Great War occurs between Michael and the Wilful King—"a time of trouble such as never was since there was a nation, even to that same time." (*Dan. XI. 1.*).

This is the Great Final War, which is the especial subject of the vision, and which occurs at "the Time of the End."

The crisis of the war comes, by the "Wilful King" invading Palestine: "He shall plant the tents of his palace between the Sea and the glorious holy Mountain." (*Dan. XI. 45.*) And, in that invasion, the "Wilful King" is destroyed: "He shall come to his end, and none shall help him." (*Dan. XI. 45.*)

This identifies the Wilful King, in his destruction, with Gog, the invader of Palestine, in Ezekial. (*Ezek. XXXVIII.* 1, *XXXIX. 24*). It also identifies this great war with the grand conflict spoken of by all the prophets of the Old Testament.

This Great Final War between Michael and the Wilful King, is also the same conflict that is symbolized in the First Vision, by the Stone smiting the image upon its feet, and breaking them to pieces; in the Second Vision, by the Judgment of the Ancient of Days, executed upon the Beast and the Little Horn; and it is the conflict of the Third Vision, where the Titan Horn is "broken without hand."

And this "Great Warfare" occurs in "the latter days," "the Time of the End." And "the Time of the End" is, in this vision, so described, as to identify it with the age in which we live.

5TH. FOUR MARKS OF THE TIME OF THE END SET FORTH.

Dan. XII. 4-10.

These are so remarkable, as to leave no doubt that our own age is the era thus designated. The following are the marks:—

1. "Many shall run to and fro."
2. "Knowledge shall be increased."
3. "Many shall purify themselves, and make themselves white, and be refined."
4. "But the Wicked shall do wickedly."

All these marks meet in our age.

1. The age of modern travel, when many are running to and fro, began with the discovery of gold in California, in 1848. Then began, on a grand scale, the era of railroads and steam ships, which have set the whole world agog with travel.

2. In our age, also, knowledge is greatly increased. In every department of research, the human mind has added widely to the domain of knowledge.

3. Many are purifying themselves in our time, and making themselves white, through faith in Christ. Never before has the doctrine of salvation by faith been so clearly preached as now. Never has evangelism been so powerful in its influence, both in Christian and in heathen lands; and, in many hearts are deep and earnest longings after a higher holiness, such as have not stirred the souls of the people of God in former times.

4. On the other hand, the Wicked of our time are doing very wickedly. We are in the last days spoken of by the Apostle Paul in his epistle to Timothy: the "perilous days" of great wickedness are "come."

5. Another fact makes it manifest that we are now living in "the Time of the End." In the Third Vision of Daniel, the Time of the End is spoken of as "the Latter Time of the Indignation."

The Jews have been under the indignation of God for more than eighteen hundred years. But many things indicate that the Time of Indignation is approaching its close. In the prophecies, the oppression and poverty of Israel are the especial marks of this indignation. Now, in almost all the countries of Christendom, the Jews are freed from oppression. And their era of poverty is past. The Jews are now the great capitalists of the world. They have attained an unprecedented prosperity, and are seemingly on the eve of centralizing all the industry of the earth in their hands. Every thing indicates that we are now in the "Latter Time of the Indignation," which is called "the Time of the End."

6TH. THE TESTIMONY OF DANIEL.

The four visions of Daniel agree with each other in showing:

1. That a Great Power will soon arise in Roman Europe, under whose dominion the territories of the Roman empire in Southern and Western Europe will be united, and the Roman empire be thus re-established. This Empire, in the First and Second visions, is designated merely as belonging to the Roman Empire, and as a continuance or revival of its power; in the Third Vision, it is symbolized by the Titan Horn; and in the Fourth, by "the King" who "shall do according to his will."

2. In all the visions, this empire in Roman Europe is destroyed in a great war—the last war of the earth—the Great Final War.

3. The power that destroys it, is designated by "the Stone cut out without hands;" "the Ancient of Days;" and "Michael;"—all designations of the United States.

4. All the visions point to our own age as the time when these events will occur.

The harmony between Daniel and the other prophecies of the Old Testament is easily traced. All the prophecies are full of the Great Final War, now in the near future, between the United States and the Empire that is to rise in the Roman territories covering Southern and Western Europe.

II. SYNCHRONISM OF DANIEL AND REVELATION.

The point next arises, what is the point of connection between the Prophecies of Daniel and the Book of Revelation. We can trace the synchronism better, by beginning at the end, and tracing back from that point.

1. This last era of the world foretold in Daniel, is the Reign of the Saints. (*Dan. II. 35-44; Dan. VII. 14-27; Dan. VIII. 14* and *Dan. XII. 2, 3-12*). The last era foretold in the Book of Revelation also, is the Reign of Saints for a thousand years. The two lines of prophecy correspond exactly with regard to the last era.

2. Immediately preceding this era of blessedness, Daniel foretells a Great Conflict, the last war of the earth. This Great Final War is also set forth in the Book of Revelation with elaborate detail. It is the war of the Sixth Seal, (*Rev. VI : 12-17,*) the war of the seventh trumpet. (*Rev. XI : 15-19*;) the war of the Lamb and the 144,000, (*Rev. XIV 1-20*, the war of the Seven Vials, (*Rev. XVI.* 1-21) and the war of the Man on the White Horse, (*Rev. XIX. 11-21.*)

In the Second Vision of Daniel, the Great Final War is set forth under the symbol of the Judgment of the Ancient of Days upon the Roman Beast. In the Book of Revelation, this Great Final War of the Seventh Trumpet also is set forth as the political judgment of God upon the guilty nations of Europe.

3. In the Fourth Vision of Daniel, the vision is said to be sealed till the Time of the End. (*Dan XII. 4.*) In the Book of Revelation, the Seven Thunders are sealed up (*Rev. X.* 4-7) till, "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared by His servants, the prophets"

Here, "the Time of the End," when the mystery is finished and the prophecies are fully unsealed, is said to be at the beginning of the sounding of the Seventh Trumpet. But, as we have seen, we are now living, since 1848, in the Time of the End, when many are running to and fro, and knowledge is increased; when many are purifying themselves and mak-

ing themselves white, and the Wicked are doing wickedly. Hence, the prophetic position of our age must be very near to the sounding of the Seventh Trumpet.

III. POSITION OF PRESENT AGE IN REVELATION.

In the Book of Revelation, facts are given, which enable us to fix with absolute certainty the position in prophecy of our present age. The conclusion is certain, though the bearing of the facts has never been remarked before. In the eleventh chapter of Revelation, the Two Witnesses are set forth; and facts are stated respecting the Two Witnesses, which demonstrate, beyond the possibility of doubt, that the position of our Age, in prophecy, *is just before the sounding of the Sixth Trumpet.*

It is not necessary for our present purpose to discuss the symbol of the Two Witnesses. I accept the common interpretation, that they symbolize the Church of Christ in its era of depression: the true followers of Christ, bearing their testimony to Christ and His truth.

In the eleventh chapter of Revelation, after setting forth the Two Witnesses prophesying clothed in sack-cloth for 1260 days, it is said, "when they shall have fi ished their testimony, the Beast that ascendeth out of the bottomless pit shall make war with them, and overcome them, and kill them."

1. The first point in the demonstration is, to show that the death of the Two Witnesses is yet future.

It is not necessary to adduce all the evidence in support of this fact. That the death of the Witnesses is yet future is positively established by the single fact, that the Power that is to kill them has not yet risen. All expositors are agreed that the Beast from the Pit is the Power, under whose dominion the Roman empire is to be re-established, a Power that all admit has not yet risen, but which is expected to rise in the near future.

Now, since the Beast from the Pit is to kill the Witnesses—and since that Power has not yet risen—it is demonstrably true that the Two Witnesses are not yet killed. The death of the Witnesses is an event yet in the future. This is the first point in the demonstration.

2. The other point is, that, according to the eleventh chapter of Revelation, the death of the Two Witnesses belongs under the Sixth Trumpet.

The course of events, as detailed in the eleventh chapter of Revelation, is this: (1) The Two Witnesses finish their testimony at the end of the 1260 mystic days, and the Beast from the Bottomless Pit then makes war upon them, and overcomes them, and kills them. (2) Their dead bodies lie in the Street of the symbolic city for three days and a half. (3) Then, the spirit of life from God enters into them, and they rise from the dead, and stand upon their feet. (4) They hear a voice from

the lower aerial heaven saying to them, "Come up hither;" and they ascend up to heaven in the cloud. (5) In the same hour of the resurrection and ascension of the Witnesses, there is a great earthquake, in which seven thousand of the chiefs of men are slain. (6) Immediately after the earthquake, the voice cries, "The second Woe is past: Behold the third Woe cometh quickly."

Now, of the seven trumpets, the last three are woe trumpets. When the Fourth Trumpet has sounded, an angel or eagle flies through the midst of heaven crying, "Woe to the inhabitors of the earth by reason of the other voices of the trumpets of the three angels that are yet to sound." When the Fifth Trumpet has sounded, an angel cries, "One woe is past: behold two more woes come hereafter." And now, when the Witnesses are killed, and rise, and ascend amid the throes of the earthquake, the voice cries again, "The second Woe is past: behold the third woe cometh quickly."

From this it is evident, that the death of the Witnesses, and the events which follow, belong to the Sixth Trumpet, and that the Sixth Trumpet is not past till those events have occurred.

Hence; the death of the Witnesses being now future, *the Sixth Trumpet is also future.* This is a positive demonstration. There can be no doubt of the fact that the Sixth Trumpet is yet future.

This is the first fact upon which, more than thirty years ago, light dawned upon my mind. When I saw that the Sixth Trumpet is yet future, I saw that the whole scheme of prophetic interpretation at that time universally accepted was erroneous. My own scheme of interpretation rests upon this discovery. If the fact be accepted that the Sixth Trumpet is yet future—and it cannot be disputed—then my whole outline of interpretation must be accepted. There is no other possible plan upon which the prophecies concerning the Latter Times, in Daniel and Revelation, can he harmonized.

I have here briefly presented an outline of the method pursued in making the harmony of prophecy presented in the accompanying Chart. It is impossible, in this Key, to do more than present such an outline of thought as will enable the prophetic Student comprehend the Chart of Prophecy.

PART I.

The Prophecies of Daniel.

SECTION FIRST.

The First Vision of Daniel.

The First Vision of Daniel, Nebuchadnezzar's dream of the Great Image, is the Key to all the scripture prophecies. It embodies in a single symbol, all the Great Powers that have existed in the world since that time; and the relative position toward each other, of the successive Empires that have risen, is shown by the relative positions of the different parts of the Image toward each other. The Image is a symbol like the Beast with Seven Heads and Ten Horns, of the Book of Revelation: it brings under one symbol all the powers that were to exist from that time down to the end of the age of despotism. There is, however, one difference: The Seven-Headed Beast includes all the empires having relations with the people of God from the earliest times;—while in the Great Image, in accordance with the method which is followed in all the prophecies of Daniel, only the Powers that existed from the time of the Vision onward are presented. This is the invariable method of Daniel. Thus, in the First and Second Visions, the Babylonian empire is presented, because it was in existence at the time when those visions were given. But in the Third and Fourth Visions, the Babylonian empire is left out, because it had fallen when they were given, and Persia was then imperial.

So also, in the First and Second Visions of Daniel, the Egyptian and Assyrian empires, the two previous empires which had persecuted Israel, were left out, because they were fallen at the time the visions were given.

But, from the Babylonian empire onward, there is a striking parallel between the Great Image and the Beast with Seven Heads and Ten Horns. This parallel between the Image and the Seven-Headed Beast throws great light upon the interpretation of the prophecies ot Daniel.

I. THE HEAD OF GOLD.

Dan. II. 32, 38.

The golden Head of the Image symbolizes the Babylonian empire, which was founded about 612 B. C., by the father of Nebuchadnezzar. It stood about seventy-six years. It centralized upon Babylon the great commerce between the East and the West, which, with the manufactures of which Babylon was the seat, made the empire the Great Center of the wealth of the earth. It was well symbolized by the Head of Gold. The Babylonian empire fell, 536 B. C., before the conquering arms of the Persians, under Cyrus.

The Babylonian empire corresponds with the Third Head of the Seven-Headed Beast.

II. THE BREAST AND ARMS OF SILVER.

Dan. II. 23, 39.

The Breast and Arms of silver symbolize the Persian Empire. It was an empire characterized by oriental magnificence, fitly symbolized by the precious metal silver. But, though rich, it was not nearly so rich as the Babylonian empire, as silver is less precious than gold. The Persian empire, founded by Cyrus, 536 B. C., stood two hundred years, falling 336 B. C.

The Persian empire corresponds to the Fourth Head of the Seven-Headed-Beast.

III. THE BELLY AND THIGHS OF BRASS.

Dan. II, 32, 39

The Belly and Thighs of brass symbolize the Macedonian empire, founded 336 B. C., by Alexander the Great, who conquered the Persian empire. Brass, or bronze was used among the Greeks from an early period, for armor. At the Siege of Troy, Homer calls them the brass-clad Greeks. The metal indicates that the Macedonian empire was a military power, rather than one characterized by oriental magnificence.

The Macedonian empire corresponds with the Fifth Head of the Seven Headed Beast.

IV. THE LEGS OF IRON.

Dan. II. 33, 40.

The Legs of iron symbolize the Roman empire. Rome became imperial by the overthrow of Macedon, 172 B. C. Before the conquest of Macedon, by Rome, the prestige of imperial greatness still clung to the

declining power of Macedon. But as soon as Macedon fell, all the nations at once recognized Rome as the Great Imperial Power of the earth.

Legs of iron was the fit symbol of the Roman empire. The metal indicates that Rome was pre-eminently a military power. Rome was always at war. And she broke down and crushed the nations, utterly destroying all nationality, and merging them by her rule and institutions into one homogeneous mass of national life.

It is to be observed that the Legs are the only part of the Image, absolutely dual. There was a partial duality in the Breast and Arms, and in the Belly and Thighs. But the duality of the Arms is merged in the unity of the Breast, as the duality of the Medes and Persians was merged in the unity of the Persian empire. The duality of Macedon and Greece, symbolized by the Belly and Thighs, was recognized by Alexander the Great, in the inscription celebrating the victory of Granicus. But the duality of the Thighs is merged in the unity of the Body, as the duality of Macedon and Greece was merged in the unity of the Macedonian empire.

But there is, in the iron Legs, an absolute duality. It is important to mark this. Duality pervaded the life of Rome. The city of Rome was dual in its origin, in the union of the petty towns of Rome and Latium; of which, Rome gave name to the city and the empire, and Latium gave name to the language.——The Government of Rome was Dual: the power of the Republic was divided between the Senate and the Assemblies of the People: its executive power was always vested in two Consuls; and, when the Empire was established, it soon took a dual form, being divided into the Eastern and Western empires.

But the most important point in the absolute duality of the Roman power remains to be mentioned in its proper place, when we speak of the revived power of the Feet of the Image.

V. THE FEET OF IRON AND CLAY.

Dan. II. 33, *41.*

The Feet of iron and clay symbolize the Christian Roman empire: the iron of the Legs continuing down into the Feet, and showing that it is the same power in its political supremacy: while the Clay symbolizes the Church, brought into political union with the State. This union of Church and State was effected by Constantine, B. C. 324: and it continued down to the fall of the empire, 476 A. D.

VI. THE TEN TOES.

Dan. II. 41-43.

The Ten Toes symbolize the Ten Kingdoms of Europe, which arose in the territory of the Roman empire. The iron of the Legs continues

down into the Toes, showing that the Toes are a continuation of the iron power of Rome. And, indeed, in prophecy, the Legs, the Feet, and the Toes are all a continuation of the power of Rome, under new forms.

The barbarians who overrun the Roman empire established themselves within its territories. When the crumbling empire finally fell, 476 A. D., there were Ten States within its limits. And, ever since, with brief intervals, there have been, within the boundaries of the Roman territories ten kingdons. There are ten kingdoms within those limits now. They have not been always the same kingdoms. In the vicissitudes of time, some have fallen, and others have risen. In some periods of transition, the changes have been numerous and rapid. And, in those eras of transition, there have sometimes been one or two more or less then ten kingdoms. But when the eras of transition were over, and Europe settled down into its normal condition, we find the Ten Kingdoms again.

We are to look for these Ten Kingdoms only in the territories of the iron Legs; we are not to look for them in the territories of the Belly and Thighs of brass, nor of the Breast and Arms of silver, nor of the Head of gold.

There is a fact involved here of great importance, in order to the proper understanding of the prophecies of Daniel: In the First Vision, the whole Image stands till the end. So, in the Second Vision, which is parallel with the First, the Four Beasts, after their empire passes away, continue to stand; or, as it is expressed- "Their power was taken away, but their lives were prolonged for a season." That is, when the power of an empire falls, it still continues to have a *geographical* existence.

This is not peculiar to prophecy; but is only a recognition of a fact which obtains in the ordinary life of Peoples. Thus, in Modern Europe, we have Ireland and Wales still upon the map, though their political existence as separate states has long been merged in the power of Britain. Poland still exists, though partitioned out among the Kingdoms of Europe. Italy for centuries continued to have a geographical existence, though partitioned among different powers. Greece for ages continued to have geographical recognition, while a part of the Ottoman empire. So, though only part of the Turkish empire, Macedonia and Thrace and Palestine and Syria and Armenia are still recognized as having a geographical existence.

The divine mind recognizes this fact, which is universally recognized among men. In prophecy, Babylon remains Babylon till the final era, when all the despotisms are swept away. And Persia remains Persia; and Macedon, Macedon.

When the power of Rome was extended over the territories of those fallen empires, those territories, in the eye of prophecy, remain Babylon,

and Persia, and Macedon, still. Only those territories were Roman which had not belonged to any of the fallen empires.

Let us fix the boundaries of these several empires, as they are fixed in the eye of prophecy.

The empire of Babylon extended over Babylonia, Assyria, Mesopotamia, Syria, Palestine, Egypt, and North Africa to the Straits of Gibralter. All this territory is, in the eye of prophecy, Babylon still, down to the Time of the End.

The empire of Persia, aside from the Babylonian territories, extended over Persia, Media, Armenia, and Asia Minor. This territory, in prophecy, is Persia still.

The empire of Macedon, aside from the Persian and Babylonian territories, extended over Thrace, Macedonia, Epirus and Greece. This territory, in prophecy, is still Macedon.

The Roman empire, aside from the territories of Macedon and part of the territories of Persia and Babylon, extended west of the Adriatic within the Rhine and the Danube, to the coasts of the Mediteranean and the Atlantic, and including also England and part of Scotland. Within the limits of this Roman territory, we must look for the Ten Kingdoms symbolized by the Ten Toes.

This continued existence of the fallen empires, and its significance, was first noted by Sir Isaac Newton. He failed to see, however, the naturalness of the principle, and its universal acceptance in ordinary life. He thought it strange and mystical. The fact should be borne in mind, for it has other important bearings upon prophetic interpretation.

Expositors have given many different lists of the Ten Kingdoms. So far as I have seen them, the lists all fail of strict historic accuracy. In the lists that have been published, peoples are inserted who did not exist at the same time; and sometimes peoples are named who existed in the territories of Babylon or Macedon. The history of the era is obscure, and has involved much laborious research. I have made a Table of all the kingdoms that have existed in the Roman empire, from the time of the fall of the empire down to the present time, showing what powers were in existence every year during the entire period.

It is very remarkable that there never were ten kingdoms till the fall of the Roman empire, 476 A. D. In that very year, the power of the Heruli was established in the empire, and made up the number ten. The following list contains the first ten kingdoms, existing A. D., 476: (1) Heruli; (2) Allemani; (3) Burgeondians; (4) Ostrogoths; (5) Visigoths; (6) Suevi; (7) Britons; (8) Saxons; (9) Franks; (10) The State of Amorica.

In 730 A. D., the ten kingdoms were: Lombards; Exarchate of Ravenna; Duchy of Rome; Visigoths; Franks; Britons; Saxons; Avars; Bavarians; the Saracens of Spain.

The power of the Ostrogoths in Italy fell through the hostility of the Papacy, about the middle of the Sixth Century. In the Eighth Century, the power of the Lombards and the Exarchate of Ravenna fell before the rise of the temporal power of the Papacy. In 1060 A. D., the following ten kingdoms existed in the territories of the Roman empire: France; The Papal States; Germany within the Danube and the Rhine; The Italian Republics; Saxons in England; Britons in Wales; Scotland. Bavarians; the Christians in Spain; The Moors in Spain.

There are ten kingdoms in Europe now: The kingdoms of England and Scotland, united in the crown of Great Britain, are two; (3) France; (4) Holland; (5) Belgium; (6) Spain; (7) Portugal; (8) The German States within the Rhine and the Danube; (9) Switzerland; (10) Italy.

The Ten Toes, like the Feet, have mingled in them the iron and the clay; and it is a very remarkable fact the Ten Kingdoms of Roman Europe have, in every age, maintained the union of Church and State. Ever since the Protestant Reformation of the Sixteenth Century, the States which became Protestant have had a State Church.

VII. THE REVIVED ROMAN EMPIRE.

Dan. II. 34, 41.

When the Stone smites the Image, it does not smite it upon the Toes, but upon the Feet. Europe has been under the dominion of the Ten Toes for thirteen hundred years. The power and life passed from the Feet at the fall of the Christian Roman Empire 476 A. D. But the Great Final War is not between the Stone and the Ten Toes; but between the Stone and the Feet of the Image,

This indicates that the Feet of the Image are to come to life again. In other words, the Christian Roman empire is to be re-established. This fact is clearly set forth in the Book of Revelation, as well as in the prophecies of Daniel; and the event is accepted and expected by all expositors of Prophecy.

Many efforts have been made to re-establish the Roman empire since its fall. Charlemagne attempted it: Charles V of Spain attempted it: Napoleon I attempted it. All these efforts failed. Thirty years ago, many expositors thought that Napoleon III was destined to accomplish this cherished aim of European ambition, and thus fulfill the prophecies.

Prussia is the Power of Destiny. Want of space forbids the presentation of the evidence that Prussia is the Power under which the dominion of the Feet of iron and clay will be re-established. In it are fulfilled

all the predictions respecting the Beast from the Pit, "the King" who "shall do according to his will," and the other prophecies of the Re-established Roman Empire. All these evidences will be presented in my lecture on the Sixth Trumpet. The next great prophetic event is the triumph of Prussia and her allies in the grand European war now impending, which will result in the establishment of the German Empire, under the headship of Prussia, over the Roman territories of Southern and Western Europe.

But it is necessary to note the fact that the duality of the Feet of the Image indicates that the Roman empire, when re-established, will be under a dual government, as was the case during the existence of the old empire.

The striking correspondence between the Great Image and the Beast with Seven Heads and Ten Horns, has already been remarked. The First and Second Heads of the Beast symbolized the Egyptian and Assyrian empires, fallen before the date of the prophecies of Daniel, and consequently omitted. The Third Head of the Beast is the Babylonian empire; the Fourth, the Persian empire; the Fifth, the Macedonian empire; the Sixth the Roman empire, which fell 476 A. D.

In my lecture on the Sixth Trumpet, I show that the Great Red Dragon is a power of the Latter Days, and is the Seventh Head of the Beast. According to the thirteenth chapter of Revelation, the Dragon gives power to the Beast from the Pit, and thus re-establishes the Roman empire; and then shares the imperial authority of the Beast. They reign together in dual sovereignty; the Dragon as well as the Beast, having royal homage paid to him, and the Dragon exercising the power of the Beast in his presence.

The Dragon symbolizes the Imperialism of Capital centered in Lombard street, London. It dominates all the kingdoms of Europe; which are dependent on it for loans, to maintain their standing armies; and to enable them to equip their forces and take the field in war.

This London Money-Power, by its loans, gave to Prussia its triumph over France, in 1870. And, by its unlimited loans, it will enable Prussia and her allies to crush all opposition, in the European war now impending, and establish the Prussian empire over Southern and Western Europe.

This Imperialism of Capital has been wielding the power of Great Britain during the last hundred years. When the Prussian empire shall have been established, the London Money-Power will, in like manner, wield the power of the Prussian empire.

This dual sovereignty, of the Dragon and the Beast from the Pit, is symbolized by the dualism of the Feet. In the Roman empire re-established under the power of Prussia, the restored dominion of the Feet

symbolizes the joint rule of the Dragon and the Beast from the Pit,—of the London Money-Power, and the Prusso-Roman empire.

In all the visions of Daniel, we may expect to find this empire of the Seventh (Dragon) Head set forth: sometimes alone, and sometimes in conjunction with the empire of the Beast from the Pit.

VIII. THE POWER OF THE STONE.

Dan. II. 34, 44.

The Stone is the symbol of the United States. Lack of space forbids a full presentation here of the proof of this symbolism of the Stone. In my forthcoming lecture on the United States in Prophecy, the point is fully discussed. At present, the evidence can only be summarized.

(1) The Stone is evidently a political power, crushing its opponents by the blows of war. The original shows that the Stone smites the Feet of the Image with reiterated blows.

(2) The Stone further agrees with the United States, in that it symbolizes a Power that arises outside of the territories of the Image. It was cut out of a mountain, away from the Image. So the limited States arose in the New World, away from the territories covered by the empires symbolized by the different parts of the Image.

(3) The Stone agrees with the United States in respect of the time of its rise. In the interpretation of the vision, the prophet says: "In the days of these kings (the Ten Kingdoms) shall the God of heaven set up a Kingdom." The American Colonies were planted in the days of the Ten Kingdoms of Europe. Our entire history belongs to the era of the Ten Kingdoms.

(4) The Stone agrees with the United States in the mode of its origin: It was "cut out of the mountain without hands": which is interpreted by the prophet, "The God of heaven shall set up a kingdom." The United States is a nation of Providence. The Colonies were founded by Christians of various names flying from oppression in the Old World, to found colonies, where they might worship God according to the dictates of their conscience. The Colonies, then, were planted by the hand of God, moving His people to seek an asylum from oppression in the wilds of the Western World.

In all the points mentioned of the Stone, it agrees perfectly with the United States. It agrees with no other Power that has ever risen in the earth. It has been supposed to symbolize the Church of Christ. But the Church does not agree with the symbol in any characteristic. (1) The Church does not win its triumphs by warfare, beating its antagonist to pieces with reiterated blows. (2) The Church did not rise outside of the territories of the Image, but in Palestine, a part of the Golden head, the Babylonian empire. (3) The Church did not rise in

the days of the Ten Kingdoms, but nearly five hundred years before they were established. (4) The Church is a Spiritual Kingdom. The Stone, like the Image, is a material object; and, like the different parts of the Image, it symbolizes a material, political power. The Stone is dead matter: the Church is full of spiritual life. The Church is never represented by any dead material substance. It is a grain of mustard seed, full of life and active growth. It is leaven, quickening with its life the substances with which it comes in contact. It is wheat, sowed in the field, and bringing forth an abundant harvest. The Church is only compared to things that have life—answering to the spiritual life which is its grand element of power. A Stone smiting and crushing by material force, is the type of a political power winning its victories by material force, not of the spiritual Church of Christ, winning its victories of peace and love by the spiritual life dwelling in it.

The idea that the Stone symbolizes the Church of Christ could only have arisen in an age when the Church, having no spiritual power, had become a mere material, organized hierarchy. But such a material organization is not the Church, as founded by Christ in the earth. The idea that the Spiritual Church of Christ is symbolized by this material, smiting, crushing Stone, is degrading to the Church.

The Stone is the symbol of the United States. It corresponds with the Great Republic in every particular. It agrees in no particular with any other power that has ever risen on the earth.

IX. THE STONE SMITING THE FEET OF THE IMAGE.

Dan. II. 34, 35, 44, 45.

The original indicates a reiterated smiting by the Stone. There are many blows given before the Feet are beaten into powder. The symbolism indicates a long war.

The war ends, in the Stone crushing utterly the Feet of the Image. The United States breaks the Prussian empire to pieces; and destroys all despotism, and scatters it upon the winds of heaven.

X. THE STONE BECOMES A GREAT MOUNTAIN AND FILLS THE WHOLE EARTH.

Dan. II. 35, 44.

This indicates the destiny of the United States, to attain universal dominion. And the dominion will never pass from it to another power, but it will stand forever.

The United States is a nation of Providence. The Great Republic is destined to sway the earth throughout the Millennium, and give to mankind, under its supremacy, a thousand years of blessedness and peace.

SECTION II.

The Second Vision of Daniel.

Dan. VII. 1-28

The Second Vision of Daniel covers precisely the same ground as the First. The First Vision interprets the Second, in showing the regular succession of the empires which follow each other. But there are certain features of the empires which could not be set forth in the symbol of the Great Image, but required separate symbols to reveal them. But these separate symbols of the Second Vision correspond, each to each, with the symbols of the First Vision. This clue will throw much light upon that part of the Second Vision which refers to the Latter Days. Let us follow this clue wherever it may lead, even if it compels us to become iconoclasts, and shatter some cherished interpretations of prophecy.

I. THE LION WITH EAGLE'S WINGS.

Dan. VII. 4.

The Lion with eagle's wings, as all expositors agree, symbolizes the Babylonian empire. It therefore corresponds with the Head of gold of the First Vision, and with the Third Head of the Beast with Seven Heads and Ten Horns. The detailed exposition of this and the other symbols of this vision, will be given in another work, to which the reader is referred, want of space forbidding enlargement upon it here.

II. THE BEAR.

Dan. VII. 5.

The Bear is the symbol of the Persian empire. It corresponds with the Breast and Arms of silver of the First Vision, and with the Fourth Head of the Seven-Headed Beast.

III. THE LEOPARD.

Dan. VII. 6.

The Leopard symbolizes the Macedonian empire. It corresponds with the Belly and Thighs of brass, and with the Fifth Head of the Seven-Headed Beast. The rapidity of the Conquests of Alexander the Great is indicated by the four wings of the Leopard; and the division of the empire into four parts after the death of Alexander is indicated by the four heads.

IV. THE DREADFUL AND TERRIBLE BEAST.

Dan. VII. 7, 19, 23.

This Beast, with teeth of iron and nails of brass, symbolizes the Roman empire. It corresponds with the Legs of iron of the First Vision,

also covering the era of the Feet of iron and clay; and it corresponds with the Sixth Head of the Seven-Headed Beast. There is nothing in this symbol which sets forth the Christian Roman empire from Constantine onward to the fall of the empire. And the fact that that era is not set fo th here indicates that it is not a material point in the prophetic calendar. We shall see, however, that the Re-established Roman empire is set forth in this vision.

V. THE TEN HORNS.

Dan. VII. 7, 20, 24.

The Ten Horns symbolize the Ten Kingdoms of Europe; and correspond with the Ten Toes of the First Vision; and also with the Ten Horns of Seven-Headed Beast. This makes it evident that the Ten Horns on the Seven-Headed Beast stand on the Sixth Head.

VI. THE LITTLE HORN.

Dan. VII. 8, 20, 24, 25.

The other feature of this Roman Beast is the Little Horn which came up among the others, before which three horns were uprooted. This wonderful Horn had eyes like a man, and a mouth speaking great things.

This Little Horn has always been interpreted by expositors as the symbol of the Papacy. And it represents the Papacy in a very wonderful manner. The watchful policy of the Papacy was well symbolized by the eyes like the eyes of a man. In the middle Ages, the Papacy was the mouth of the nations of Europe, vaunting itself, and speaking great things. And in its rise to political power, three of the first horns were, through Papal influence, plucked up in Italy, viz, the Ostrogoths, the Lombards, and the Exarchate of Ravenna.

But when the event of the Time of the End are fully accomplished, I think it will be found that there is here only a primary reference to the Papacy; and that the Little Horn, with its great blasphemies, symbolizes specially the Roman empire re-established under the conjoint sway of the Dragon and the Beast from the Pit. In other words, the Little Horn, in its early and partial development, symbolized the Papacy in the era of the Ten H rn-;—but it reaches its full development in the era of the re-establishment of the Roman empire; and it in that era corresponds with the Feet of the Image, and with the Seventh Head of the Seven-Headed Beast.

This double office of the symbol is not in violation of symbolic law, but is paralleled by the symbolism of the other Horns. The same horn which symbolized the puny power of the Franks when the tiny horde first entered the Roman empire, symbolized the mighty empire of Napoleon I. The Saxton horn has grown into the British empire.

The fact of the wonderful growth of the Little Horn is plainly set forth. It was "a Little Horn" at first;—but afterwards it became Great,—"more stout than its fellows." The Little Horn started in the Papacy; it is the Papacy down to the present time. But, in the re-establishment of the Roman empire, it will grow, and absorb, and assimilate to itself many elements of power, until the Papacy may be only a part of its power. The Saxon horn absorbed and assimilated and was assimilated by the Britons, the Danes, the Normans, the Irish,—until now, the British nation is more Briton, and Norman, and Dane, and Scot, than it is Saxon. The Frank horn absorbed and was absorbed by the native Roman population of Gaul, the Norm ns, the Burgundians, the Allemani,— until now, hardly a trace of the German horde can be found in the French nation. And yet it is still the Frank horn.

So this Imperial Horn had its origin as "a little horn" in the Papacy. But it has always been weak, with greater pretensions than power; and it is now uprooted as a temporal power in the establishment of the kingdom of Italy. But, like the dead Feet of iron and clay, it will be revived again. And as the Feet of iron and clay, when revived under the Imperialism of the Dragon and the Beast from the Pit, will have little in common with the Roman empire of Constantine, so this Imperial Horn, when it shall be revived in the conjoint sway of the Dragon and the Beast and the False Prophet, will have little in common with the feeble power of the Papacy of the past. The Papacy will be in it an element of the whole, as the Franks are an element in the power of France, or the Saxons of the power of Britain.

The Roman Beast which was killed 476 A. D. is, in this Second Vision, represented as alive again in the last days. This reanimated Beast is the Prussian empire, but there is no representation in the Beast of the Dragon and the False Prophet; although we learn from Revelation they have conjoint authority with the Beast. If they are represented in this vision, as they undoubtedly are, they are represented by this Imperial Horn. In the re-established Roman empire this Imperial Horn once a little horn, will become massive,—more stout than its fellows —and will embody in itself the power of the Dragon and the False Prophet,—of the Imperialism of Capital and the sway of the Papacy. The revived Roman Beast, with its Imperial Horn, will correspond with the Feet of the Image, and with the Seventh Head of the Seven-Headed Beast in its conjoint reign with the revived Sixth Head.

VII. THE JUDGMENT OF THE ANCIENT OF DAYS, UPON THE ROMAN BEAST. *Dan. VII. 9-11, 22,26.*

This Judgment is not the general Judgment. That takes place at the end of the world. This is a political Judgment for the destruction of the revived Roman Beast and the Imperial "Little Horn." It co-

responds with the Stone smiting the Image upon its Feet, and with the political judgment of the Seventh Trumpet. The Ancient of Days corresponds with the Stone, and is the symbol of the United States.

From the name, it has been thought that the Ancient of Days is God. But it is an appropriate name by which to designate the United States. As we saw from the First Vision of Daniel, our Republic is destined to stand till the end of the world. Its entire career is open to the eye of Inspiration as though it were already past; and it is here called Ancient of Days, because it is destined in its grand career to be hoary with the snows of centuries. And it is here represented as already crowned with the venerable majesty the Centuries will bring. We call Isaac and Jacob patriarchs, when alluding to them in their boyhood: so divine inspiration, to which the future is as the past, foreseeing the long continued power of the United States, enduring through the Millennium down to the end of the world, calls it, in view of its long-lived destiny, the Ancient of Days.

In the Judgment of the Ancient of Days, the Little Horn seems to embody in itself the power of the Beast; and, all through the continuance of the Judgment it excites the wonder of the prophet by the great words it speaks. If the Little Horn in that era represents the power of the Dragon and the False Prophet, its grand assumptions of supremacy will not excite surprise: for we find in Revelation, (*Rev. XIII. 2, 3, 4, 12*), that the Dragon is superior to the Beast, is always mentioned first, gives the Beast his imperial dominion, and shares his power.

The judgment continues, till the Beast is destroyed, and his body is given to the burning flame. His end is like the end of the Feet of the Image,—utter destruction.

VIII. THE REIGN OF THE SAINTS.

Rev. VII. 13, 14, 27, 28.

This era of the Reign of the Saints corresponds with the era in which the Stone becomes a great Mountain and fills the whole earth. This reign of the Saints is effected under the supremacy of the great American Republic. Indeed, it is literally true that its supremacy will be the Reign of the Saints. In that era, there will be a grand accession of moral and spiritual power in the Church. The citizen of the Great Republic will be Christians in the highest sense of the word. Their votes will control the Republic, and, through it, will govern the world. They will vote their sentiments as christians at the polls, and will rule the Republic and the world in the interest of the Christian religion, enforcing its high morality, and bringing the human race into submission to the will of God. This will be the great characteristic of the Millennium. It will be indeed the Reign of the Saints.

SECTION III.

THE THIRD VISION OF DANIEL.

Dan. VIII.

This vision had for its design to reveal to the prophet "what shall be in the Latter Time of the Indignation." at "the Time of the End." (*Dan. VIII. 17, 19.*) The vision having this for its aim, all that precedes the power that exists in "the Time of the End" subsidiary to it, and is introduced only as the setting of the vision, to connect this Latter Day Power with the preceding history of the world.

I. THE RAM.

Dan. VIII. 3, 4.

The Ram is plainly declared to be the symbol of the Persian empire. The Ram was the national emblem of Persia, as the Lion is of Britian, and the Eagle, of America. The two horns symbolize the Medes and Persians, the two ruling nations of the empire. The directions in which the empire extended its sway are indicated in the pushing of the Ram westward, northward, and southward This empire is called by name, that there may be no doubt concerning its identity, and, also to show that it is not the power designed to be foretold in the vision.

II. THE HE-GOAT.

Dan. VIII. 5, 8.

It is stated that the He-goat symbolizes Greece, or the Macedonian empire. The goat was the national emblem of Macedon. The Macedonians were called Egaeades or goat's people, from a remarkable incident in the origin of the nation. The Great Horn symbolizes Alexander the Great. The Four Horns which came up after it was broken symbolize the four kingdoms into which the empire was divided after the death of Alexander,—Macedon, Thrace, Syria and Egypt.

It is a law in the visions of Daniel that empires continue to stand after their political power passes away. Thus, in the First Vision, the entire Image stands till the end, when it is beaten to pieces by the Stone. In the Second Vision, the Four Beasts have their power taken away, but their lives are prolonged for a season. So here the He-goat continues to stand after the power of the Macedonian empire had fallen. This continued existence of the He-goat down to "the Time of the End," to which the vision has special reference, is of great importance in the interpretation of the symbolism of the vision.

III. THE LITTLE HORN WHICH BECAME THE TITAN HORN.

The Ram corresponds with the Breast and Arms of silver of the First Vision, with the Bear of the Second Vision, and with the Fourth Head of the Seven-Headed Beast.

The He-goat corresponds with the Belly and Thighs of the First Vision, with the winged Leopard of the Second Vision, and with the Fifth Head of the Seven-Headed Beast.

What symbol in the vision corresponds with the Legs, the Feet, and the Toes of the First Vision? with the Fourth Beast, and the Little Horn of the Second Vision? and with the Sixth Head of the Seven-Headed Beast? and with the Sixth Head Revived, and the Seventh Head of the Seven-Headed Beast? In order to answer these questions, it will be necessary to make a careful analysis of the symbols.

As has been stated, the Third Vision of Daniel had for its design to reveal "what shall be in the Latter Time of the Indignation," "the Time of the End." (*Dan. XIII. 17, 19.*) The Little Horn, therefore, is the symbol of a Power that is to exist at "the Time of the End," for it is the only symbol in the vision that can pertain to the Latter Times. Hence, this Little Horn must correspond with the Legs and the Feet of the First Vision, with the Fourth Beast and the Little Horn of the Second Vision, and with the Sixth Head of the Seven-Headed Beast, and also with the Seventh Head of the Beast, and with the Sixth Head revived, or, with the Dragon and the Beast from the Pit.

In the First Vision, the Iron Legs, together with the Feet of iron and clay, symbolize the Roman Imperialism—the Legs symbolizing the Roman Republic and the Heathen Roman empire, and the Feet symbolizing the Christian Roman empire. So that the Legs and the Feet thus correspond with the Sixth Head of the Beast.

But, as we have seen, the Feet of iron and clay have a special symbolic signification as the symbol of the Re-established Roman empire under the Prussian empire, when, in the Great Final War, it is dashed to pieces by the smiting of the Stone. In this symbolism, the revived Feet correspond with the revived Sixth Head reigning conjointly with the Seventh Head.

It is here apparent that the Feet have a two-fold symbolism. First, they symbolize the Christian Roman empire which fell 476 A. D.; and, Second, they symbolize the Re-established Roman empire—what we may term the Prusso-Roman empire, under the conjoint rule of Prussia and the Money Power, or, the Dragon and the Beast from the Pit.

There is the same two-fold symbolism in the Fourth Beast and Little Horn of the Second Vision of Daniel. The Fourth Beast first symbolizes the Roman empire down to its fall 476 A. D.; and, second, the revived Beast and Little Horn symbolize the Prusso-Roman empire.

We find the same two-fold symbolism in this Little Horn of the Third Vision.

It first symbolizes the Roman empire down to its fall, in 476 A. D. This is its primary symbolism. And the vision was to a certain extent

fulfilled in the career of the Roman empire. But this was only a partial fulfillment.

In this symbolism, the Little Horn is the Roman empire, which came into imperial power through the uprooted Macedonian horn of the He-goat, and in part fulfilled the symbolism of the Little Horn.

But the special symbolism of the Little Horn is fulfilled in the Prusso-Roman empire, under the conjoint rule of the Dragon and the Beast. It then becomes a Titan Horn, with its top among the stars; and it, then, in the "Latter time of the Indignation, " at the Time of the End," finds complete fulfillment in the career of the Prusso-Roman empire, and especially in the career of the Dragon, or Seventh Head of the Beast.

The Titan Horn being "broken without hand," corresponds with the destruction of the Feet of the Image, and the destruction of the Fourth Beast and the Little Horn of the Second Vision.

SECTION IV.

The Fourth Vision of Daniel.

Dan. X. 1—XII. 13.

In the third year of Cyrus, Daniel had a vision which is not described, but which is alluded to in several instances. (*Dan. X. 1, 10, 16.*) We have only a part of the Interpretation recorded, the rest being lost through the sleep of the prophet. (*Dan. X. 9.*) This is the divine method of sealing up the vision, by thus preventing the prophet from hearing a part of the interpretation. The same method was adopted to seal up the Third Vision of Daniel. (*Dan. VIII.* 18).

As has already been mentioned, the Fourth Vision is especially intended to reveal things that were to be at " the Time of the End." All the preceding part of the vision is only the setting in which the revelation of the "Great Warfare " of the Latter Days is placed, so as to show the relation of those events to preceding ages.

The Third and Fourth Visions of Daniel are companion pieces, as the First and Second Visions are. Both the Third and Fourth Visions reveal especially events of "the Time of the End." Both have a remarkably plain revelation of preceding events, in order to show the relation of the events of the latter days to preceding ages. In both, a full explanation of the vision is made: so full, that the visions would, no doubt, have been perfectly understood at once, if the prophet had not fallen asleep, and thus failed to hear the first and complete explanation. In both visions, after the prophet is roused from his sleep, a partial explanation of the vision is repeated, which he records.

I. THE PERSIAN EMPIRE.

Dan. XI. 2.

In this verse, a brief sketch of the Persian empire is given, down to the invasion of Greece by Xerxes.

II. THE MACEDONIAN EMPIRE.

Dan. XI. 3—31.

In the third verse, the career and death of Alexander the Great. are predicted, and the division of the empire into four parts after his death. Verses 5—31 contain a remarkably minute and accurate prediction of the events in the history of the Kingdoms of Syria and Egypt, during the entire era of Macedonian imperialism.

III. THE ROMAN EMPIRE.

Dan. XI. 31.

In this verse imperial Rome is brought on the scene; and the destruction of Jerusalem by the Romans, under Titus, is predicted.

IV. THE ERA OF THE TEN KINGDOMS.

Dan. XI. 36-45.

These verses contain a detailed prediction of the time of the Ten Kingdoms, when the Papacy, which was the head of the Ten Kingdoms, persecuted the Church; and the characteristics of Christianity from the Middle Ages down to "the Time of the End" are indicated.

V. "THE KING" WHO "SHALL DO ACCORDING TO HIS WILL."

Dan. XI. 36, 45.

We have here a detailed prediction of the career of the Prusso-Roman empire.

In this vision, Persia corresponds with its position in the former vision, and with the Fourth Head of the Seven-Headed Beast. Macedon corresponds with the Belly and Thighs, with the Leopard, with the He-goat, and with the Fifth Head of the Seven-Headed Beast. The Roman empire corresponds with the Legs of Iron, the Fourth Beast of the Second Vision, the Little Horn (in its first state) of the Third Vision, and with the Sixth Head of the Seven-Headed Beast.

So, this "King" who does "according to his will" corresponds with the Feet of iron and clay, with the Revived Fourth Beast and Little Horn of the Second Vision, with the Titan Horn of the Third Vision, and with the Re-established Roman Empire under the conjoint reign of the Sixth Head Revived, and the Seventh Head, or the Dragon and the Beast from the Pit.

In the Third Vision, the Dragon or Seventh Head is specially described. Here the Beast from the Pit, or the Prussian empire, is specially described, while the Dragon is in the background.

I cannot, in this Key, enter into a detailed exposition of the career of the Beast from the Pit, as it is here given. The reader is referred to my lectures on the Great Red Dragon, and the Sixth Trumpet, for the exposition.

VI. THE TIME OF TROUBLE.

Dan. XII. 1.

This is the "Great Warfare," which is the special subject of the vision. (*Chap. X. 1, 12, 16.*) It is stated that the war is to occur in the time of "the King" who "shall do according to his will;" and that it is to be the fiercest and most dreadful conflict that has ever occured upon the earth. It it evidently the conflict that is spoken of by our Lord in His Great Prophecy, where he speaks of "a time of trouble such as never was since man was upon the earth, neither ever shall be."

It is the Great Final War, mentioned in the first three visions of Daniel, repeatedly in the Revelation, and in all the prophets. In it "the King" is destroyed,—"He shall come to his and none shall help him."

The Victor in this War is called Michael. (*Chap. XII. 1.*) Inspiration has in its view the entire history of the United States, when it shall rule the earth during the millennial ages, down to the end of the world. In all these ages, the United States is destined to be the ruler of the earth Michael the archangel, the Leader of the hosts of God in Heaven, is fitly made the symbol of the Great Nation, which, in all the millennial age, is the destined Leader of the hosts of God on earth.

VII. THE RESTORATION OF THE JEWS.

Dan. XII. 1.

We here have another important fact revealed: the Jews are to be delivered from their long dispersion, and restored to Palestine at the time of this Great Final War. All the prophecies of the Old Testament speak of the Restoration of the Jews during this grand conflict. The crisis of the conflict will come toward its close, when "The King," called Gog in Ezekiel, shall rouse all Europe for an attack upon the Jews newly restored to Palestine. In this invasion, "The King" "shall come to his end:" the great army of Gog shall be destroyed.

VIII. THE TIME OF THE END.

Dan XI. 35, 40, XII. 4.

These grand events, it is predicted, will take place in "the Time of the End." The prophecies are sealed up till that time. Then they will be unsealed and be fully understood. "The mystery of God will be finished" at the beginning of the Great Final War, when the Seventh Trumpet shall begin to sound. The characteristics of "the Time of the End" have already been mentioned, which show that we are now living in that era. The veil is being removed from prophecy now. But errors

and mistakes must be expected in any exposition set forth in the present age. Only when the Dragon and the Beast from the Pit shall have run their career of desolation all through the Sixth Trumpet, will the veil be entirely removed, and the prophecies be fully and perfectly understood.

IX. THE RESTITUTION OF ALL THINGS.

Dan. XII. 2, 3.

After the Great Final War, comes the Time of Restitution, when dead cities shall be rebuilt, and dead nations shall come to life again. Countries long divided, like Germany and Poland, shall be re-united, and countries subdued to alien yokes, like Ireland, and Hungary, and Macedon, and Thrace, and Egypt, and Syria, and Armenia, and India, and Burmah, shall regain their independence. Some of these resurrected nations will join in the grand march of advancement; others will lag behind; and some, in the stern struggle of the survival of the fittest, will give place, like the Indians of America, to higher races; and some countries whose original inhabitants are now extinct, will be settled by new peoples, who will perhaps give new names to the regions they inhabit.

X. THE PROPHETIC TIMES.

Dan. XII. 7, 11, 12.

Finally, the statement is here given of the Prophetic Times, from which the duration of future events may be known. Three prophetic eras are mentioned: time, times and a half, or 1,260 days; 1,290 days; and 1,335 days. We are at present in ignorance as to the end of those periods. We do not know accurately when they begin, nor exactly what is their duration. But we know that, at the end of the 1,260 days, the Witnesses will be killed by the Beast from the Pit. When that event shall occur, which is now probably in the near future, we shall know that the end of the 1,260 days has come. Then the end of the 1,290 days will bring us to the end of the Great Final War. And the end of the 1,335 days will bring the beginning of the Millennium.

When the Death of the witnesses shall occur, the Christian world will know its place upon the prophetic dial. And it will then know the beginning of the prophetic periods, and will have all the data from which to make a proper calculation of the prophetic times.

I have long had a theory of the Times, based on an exposition of the Seventy Weeks, which I think is approximately correct. But there is not space in this Key to set forth the data upon which the calculation of the Times is based. It must be reserved for a future work. And indeed, it may be well to wait, till the end of the 1,260 days shall give us reliable data from which the calculation of the Times may be verified.

I have thus briefly sketched the outline of the Book of Daniel, as set forth in my Chart of Prophecy. Want of space forbids giving a more extensive exposition. But it is hoped that the student of prophecy will be able to follow the line of light, and perceive the justice of the conclusions.

PART II.

The Book of Revelation.

SECTION FIRST.

Harmony of the Book of Revelation.

PUBLISHED IN DRAMATIC FORM.

I. Introduction.

1ST. TITLE OF THE WORK.

CHAP. I.—1. The Revelation of Jesus Christ, which God gave him to shew unto his servants, *even* the things which must shortly come to pass: and he sent and signified *it* by his angel unto his servant John; 2. Who bare witness of the word of God, and of the testimony of Jesus Christ, *even* of all things that he saw. 3. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

2D. SALUTATION OF JOHN.

4. John to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and which is to come; and from the seven spirits which are before his throne; 5. And from Jesus Christ *who is* the faithful witness, the firstborn of the dead, and the ruler of the earth. Unto him that loveth us, and washed us from our sins in his blood; 6. And he made us kings and priests unto his God and Father; to him *be* the glory and the dominion for ever and ever. Amen. 7. Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

3D. CHRIST'S SALUTATION.

8 I am the Alpha and the Omega, saith the Lord God, which is, and which was, and which is to come, the Almighty.

II. Prologue.

1st. JOHN'S STATEMENT.

9. I John, your brother and partaker with you in the tribulation and kingdom and patience, *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. 10. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, 11. What thou seest, write in a book, and send *it* to the seven churches; unto Ephesus, and unto

Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, 12. And I turned to see the voice which spake with me.

2D. APPEARANCE OF CHRIST.

And having turned, I saw seven golden candlesticks; 13. And in the midst of the candlesticks one like unto the son of man, clothed with a garment down to the feet, and girt about at the breasts with a golden girdle. 14. And his head and his hair were white as white wool, *white* as snow; and his eyes were as a flame of fire; 15. And his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. 16. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. 17. And when I saw him, I fell at his feet as one dead.

3D. CHRIST'S COMMAND TO WRITE THE BOOK.

And he laid his right hand upon me saying, Fear not; I am the first and the last, 18. And the living one; and I was dead, and behold, I am alive for evermore; and I have the keys of death and of Hades. 19. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter.

4TH. STARS AND CHURCHES EXPLAINED.

20. The Mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

I.

The Spiritual Church.—*The Destiny of the Spiritual Church Foreshadowed in the several Eras of Church History.*

ACT I.

THE SEVEN CHURCHES.

(*Scene, Patmos.*)

I. Church of Ephesus.—*The Spiritual Church; from Era of Revelation, 96 A. D., to Theodosian Era of Persecution, about A. D. 390.*

1ST. THE INSCRIPTION.

(46-47.) CHAP. II.—1. To the angel of the church in Ephesus write

2D. THE COMMENDATION.

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks: 2. I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; 3. And thou hast patience and didst bear for my name's sake, and hast not grown weary.

3D. THE ADMONITION.

4. But I have *this* against thee, that thou didst leave thy first love. 5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. 6. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

4TH. THE BLESSING.

7. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

II. Church of Smyrna:—*The Spiritual Church; from Theodosian Persecution to Rise of the Papacy, 446 A. D.—476 A. D.*

1ST. THE INSCRIPTION.

(48-49.) 8. And to the angel of the church in Smyrna write:

2ND. THE COMMENDATION.

These things saith the first and the last, which was dead, and lived *again*: 9 I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan.

3D. THE ENCOURAGEMENT.

10 Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.

4TH. THE BLESSING.

11 He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

III. Church of Pergamos:—*The Spiritual Church, during Dark Ages; from Rise of Papacy, 446 A. D. to Crusades, 1095 A. D.*

1ST. THE INSCRIPTION.

(52-54.) 12. And to the angel of the church in Pergamos write:

2ND. THE COMMENDATION.

These things saith he that hath the sharp two-edged sword: 13. I know where thou dwellest, *even* where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth.

3D. THE ADMONITION.

14. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. 15 So hast thou also some that hold the teaching of the Nicolaitans in like manner. 16. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth.

4TH. THE BLESSING.

17. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

IV. Church of Thyatira:—*The Spiritual Church during Upstir of Spiritual Life; from Crusades down to Reformation of Sixteenth Century, A. D. 1517.*

1ST. THE INSCRIPTION.

(55.) 18. And to the angel of the church in Thyatira write:

2D. THE COMMENDATION.

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first.

3D. THE ADMONITION.

20. But I have *this* against thee, that thou sufferest the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. 21. And I gave her time that she should repent; and she willeth not to repent of her fornication. 22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their works. 23. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto each one of you according to your works. 24. But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. 25. Howbeit that which ye have, hold fast till I come.

4TH. THE BLESSING.

26. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: 27 and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father; 28 and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

V. The Church of Sardis.—*Spiritual Church, During Era of Protestant State Churches; from Reformation to Fall of Protestant State Churches.*

[In England, the Reformation State Churche fell during the English Revolution of 1640. On the Continent of Europe they still exist, and will not fall till the Era of the Death of the Witnesses, at some time in the not distant future.]

1ST. THE INSCRIPTION.

(56-58-72.) CHAP. III.—1. And to the angel of the church in Sardis write:

2D. THE ADMONITION.

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. 2. Be thou watchful, and stablish the things that remain, which were ready to die: for I have not found thy works perfect before thy God. 3 Remember therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee.

3D. THE PROMISE.

4. But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy.

4TH THE BLESSING.

5. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before

my Father, and before his angels. 6. He that hath an ear, let him hear what the Spirit saith to the churches.

VI. Church of Philadelphia:—*The Spiritual Church in the United States; from Founding of American Colonies, about 1620 A. D. to End of the World.*

1ST. THE INSCRIPTION.

(56-104.) 7. And to the angel of the church in Philadelphia write;

2D. THE COMMENDATION.

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: 8. I know thy works (behold, I have set before thee an open door which none can shut), that thou hast a little strength, and didst keep my word, and didst not deny my name.

3D. THE PROMISE.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that *hour* which is to come upon the whole world, to try them that dwell upon the earth. 11. I come quickly: hold fast that which thou hast, that no one take thy crown.

4TH. THE BLESSING.

12. He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. 13. He that hath an ear, let him hear what the Spirit saith to the churches.

VII. Church of Laodicea.—*The Spiritual Church in England; from the Re-establishment of State Church in England, after the Restoration of Charles II. A. D. 1660, to Death of Witnesses, in the Very Near Future.*

1ST. THE INSCRIPTION.

(61-72.) 14. And to the angel of the church in Laodicea write:

2D. THE ADMONITION.

These things saith the Amen, the faithful and true witness, the beginning of the creation of God: 15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. 17. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: 18. I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. 19. As many as I love I rebuke and chasten; be zealous therefore, and repent.

3D. THE PROMISE.

20. Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.

4TH. THE BLESSING.

21. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. 22. He that hath an ear, let him hear what the Spirit saith to the churches.

II.

The Scroll with Seven Seals, *Written Within and Without.*

CHORUS: Introducing the Scroll with Seven Seals.

1ST. THE HEAVENLY GLORY.

CHAP. IV. 1. After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must come to pass hereafter. 2. Straightway I was in the Spirit; and behold, there was a throne set in heaven, and one sitting upon the throne; 3. and he that sat *was* to look upon like a jasper stone and a sardius; and *there was* a rainbow round about the throne, like an emerald to look upon. 4. And round about the throne *were* four and twenty thrones: and upon the thrones I *saw* four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God; 6. and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne and round about the throne, four living creatures full of eyes before and behind. 7. And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle. 8. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and which is to come. 9. And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him that liveth for ever and ever, 10. the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, 11. Worthy art thou, our Lord and our God, to receive the glory and the honor and the power; for thou didst create all things, and because of thy will they were, and were created.

2D. THE SCROLL WITH SEVEN SEALS.

CHAP. V. 1. And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. 2. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book and to loose the seals thereof? 3. And no one in the heaven or on the earth, or under the earth, was able to open the book, or to look thereon. 4. And I wept much, because no one was found worthy to open the book, or to look thereon.

3D. THE LAMB PREVAILS TO OPEN THE SCROLL.

5. And one of the elders saith unto me, Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits ef God, sent forth into all the earth. 7. And he came, and he took *it* out of the right hand of him that sat on the throne.

4TH. THE NEW SONG.

8. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls of incense, which are the prayers of the saints. 9. And they sing a new song saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God with thy blood out of every tribe, and tongue, and people, and nation, 10. and madest us unto our God kings and priests: and they reign upon the earth. 11. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; 12. saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. 13. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honor, and the glory, and the dominion, for ever and ever.

14. And the four living creatures said, Amen. And the elders fell down and worshipped.

Act II.

POLITICAL EVENTS CONNECTED WITH THE CHURCH, DOWN TO THE END OF THE SIXTH SEAL.

(*The Inside of the Scroll.*)

SCENE I.

FIRST SIX SEALS:—STATE OF VISIBLE CHURCH IN SIX SUCCESSIVE ERAS.

(*Scene: The Highest Heaven, and the Earth, visible.*)

[The first Six Seals are successively opened as the Scroll is unrolled, revealing at the opening of each Seal, a portion of the Revelation of the *inner side* of the Scroll. In the inner side of the Scroll thus revealed, are set forth symbols foreshadowing the chief events in the external history of the visible Church.]

I. First Seal:—*The Church Hierarchy in Union with the State; from Constantine 324 A. D. to Theodosian Persecution, about 390 A. D.*

(47.) CHAP. VI. 1 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come and see. 2. And I saw, and behold, a white horse: and he that sat thereon had a bow: and there was given unto him a crown: and he came forth conquering, and to conquer.

II. Second Seal:—*The Church Hierarchy in Union with the State; from Theodosian Persecution to Rise of Papacy:*

(48.) 3. And when he opened the second seal, I heard the second living creature saying, Come and see. 4. And another *horse* came forth, a red horse; and to him that sat thereon it was given to take peace from the earth, and that they should slay one another; and there was given unto him a great sword.

III. Third Seal:—*The Church Hierarchy in Union with the State; from Gregory the Great, to Crusades, 1095 A. D.:*

(52-54.) 5. And when he opened the third seal, I heard the third living creature saying, Come and see. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. 6. And I heard as it were a voice in thr midst of the four living creatures saying, A measure of wheat for a penny, and three measures of barley for a penny; and the oil and the wine hurt thou not.

IV. Fourth Seal:—*The Church Hierarchy in Union with the State; From Beginning of Crusades to End of Era of Persecution:*

(55-61.) 7. And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come and see. 8. And I saw, and behold, a pale horse; and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto him over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

V. Fifth Seal:—*The slaughtered Witnesses crying out to God:*

(72.) 9. And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: 10. and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow servants also and their brethren, which should be killed even as they were, should be fulfilled.

VI. Sixth Seal:—*Closing Scenes of Great Final War;*

(77.) 12. And I saw when he opened the sixth seal:

(95-97½.) And there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; 13. and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind. 14. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. 15. And the kings of the earth, and the princes, and the chief captains, and the rich, and strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; 16. and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, 17. for the great day of their wrath is come; and who is able to stand?

[The First Scene having brought events down to the close of the Great Final War, the Second Scene introduces the Christian Power, which is the divine agent in that war, being sealed with the seal of God, and thus appointed the Commissioned Agent of God, to execute His Judgments.]

ACT II.

SCENE II.

SEALING OF THE 144,000.

(*Scene: The Earth.*)

I. United States Maintaining Blockade of Continental Europe:

(79.) CHAP. VII. 1. After this I saw four angels standing at the four corners fo the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree.

II. The War arrested Till Sealing is Completed:

(80,) 2. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried wih a great voice to the four angels, to whom it was given to hurt the earth and the sea, 3. saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of God on their foreheads.

III. The Sealing:

4. And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel:

5. Of the tribe of Judah *were* sealed twelve thonsand:
Of the tribe of Reuben twelve thousand:
Of the tribe of Gad twelve thousand:
6. Of the tribe of Asher twelve thousand:
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand:
7. Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
8. Of the tribe of Zebulum twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin *were* sealed twelve thousand:

ACT II.

SCENE III.

THE VICTORS OF GREAT FINAL WAR TRIUMPHANT BEFORE THE THRONE.

(*Scene: The Highest Heaven.*)

I. The Victors's Acclamation:

(98.) 9. After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; 10. and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. 11. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: 12. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever, Amen.

II. The Victors of the Great Tribulation.

(99-101.) 13. And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? 14. And I say unto him, my Lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

III. The Blessedness of the Victors:

15. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. 16. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: 17. for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life, and God shall wipe away every tear from their eyes.

Act III.

THE MILLENIUM.

(*The Inside of the Scroll.*)

SCENE I.

THE SEVENTH SEAL.

(*Scene: The Highest Heaven.*)

(99.) CHAP. VIII. 1. And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour.

* * * * * * * * * *

[The seal is broken, but the Scroll is not further unrolled. The silence indicates a change of scene. The Act is reeumed further on in the progress of the Drama.]

Act IV.

POLITICAL EVENTS; FROM THE ERA OF CONSTANTINE TO THE ERA JUST BEFORE THE OUTBREAK OF THE GREAT FINAL WAR.

(*The Outside of the Scroll.*)

SCENE I.

FIRST SIX TRUMPETS.

(*Scene: The Highest Heaven.*)

I. Events Before the Trumpet Blasts.

1st. Angels Receive Trumpets.

(46½.) 2. And I saw the seven angels which stand before God; and there were given unto them seven trumpets.

2nd. The Incense Offering: *Religious Revival After Persecution of Dioclecian;*

(46½.) 3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. 4. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.

(*Scene: The Earth.*)

3d. Revolution of Constantine:

(47.) 5. And the angel took the censer; and he filled it with the fire of the altar, and cast it upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

4th, Barbarian Irruptions:

(48.) 9. And the seven angels which had the seven trumpets prepared themselves to sound.

II. Events Symbolized by the Trumpets.

First Trumpet:—*Barbarians Overrun Roman Empire.*

(48.) 7. And the first sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

Second Trumpet:—*Invasions of Huns and Vandals.*

(49.) 8. And the second angel sounded, and, as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9. and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.

Third Trumpet:—*The Papal Apostasy.*

(52-55.) 10. And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; 11. and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

Fourth Trumpet:—*The Protestant Reformation.*

(56.) 12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

Denunciation of Last Three Trumpets as Woe Trumpets:

(62.) 13. And I saw, and I heard an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

Fifth Trumpet—First Woe Trumpet:—*Rise and Ravages of London Money-Power,—the Dragon, or Sixth Head of the Beast.*

(62-69). CHAP. IX. 1. And the fifth angel sounded, and I saw a star from heaven fallen unto the earth; and there was given to him the key of the pit of the abyss. 2. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3. And out of the smoke came forth locusts upon the earth; and power

was given them, as the scorpions of the earth have power. 4. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. 5. And it was given them that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when it striketh a man. 6. And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them.

7. And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. 8. And they had hair as the hair of women, and their teeth were as *the teeth* of lions. 9. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to battle. 10. And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months.

11. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name Apollyon.

12. The first Woe is past: behold there come yet two Woes hereafter.

Sixth Trumpet—Second Woe Trumpet:—*Conquest of Europe by Prussia, in the Great War Now Impending.*

(70.) 13. And the sixth angel sounded, and I heard a voice from the horns of the golden altar 14. which is before God, one saying to the sixth angel, which had the trumpet, Loose the four angels, which are bound at the great river Euphrates. 15. And the four angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of men.

13. And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them. 17. And thus I saw the horses in the vision, and them that sat on them, having breastplates *as* of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone. 18. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths. 19. For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they do hurt.

(70½.) 20. And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk; 21. and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

[Having brought down the direct line of political events in Europe, in the line of the Trumpets, to the conquest of Europe by Prussia, in the now near future, two scenes belonging in the Same Act are introduced in the prophetic drama, in which the religious progress of the world is also brought down to the end of the Sixth Trumpet.]

ACT IV.

SCENE II.

REFORMATION ERA.

(*Scene, The Earth.*)

I. The Cloud-Clothed Angel:—*Reformation of the Sixteenth Century.*

(56.) CHAP. X,—1. And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; 2. and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth:

II. The Angel's Cry:—*Warlike Spirit of the Reformation:*

(56.) 3. And he cried with a great voice, as a lion roareth:

III. Seven Thunders;—*Great Revolutions of the Reformation Era.*

(57-70) And when he cried, the seven thunders uttered their voices.*

IV. Seven Thunders Sealed:—*The Prophecies Made a Mystery by Concealment of Symbolism of the Thunders.*

(70½.) 4. And when the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not.

V. The Angel's Oath (after Sounding of Sixth Trumpet):—*The Mystery to be Finished when the Seventh Trumpet Sounds.*

(74) 5. And the angel which I saw standing upon the sea and upon the earth lifted up his right hand to heaven, 6. And sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be time no longer: 7. But in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.

VI. Little Book Eaten up:—*The Reformation Era closed:*

(75.) 8. And the voice which I heard from heaven, I *heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. 9. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. 10. And I took the little book out of the angel's hand, and I ate it up; and it was in my month sweet as honey; and when I had eaten it, my belly was made bitter.

VII. Command to Prophesy:—*Eating of the Book the End of the Old Era of Prophecy and the Beginning of the New Prophetic Era:*

(75) 11. And he said unto me, Thou must prophesy again over many peoples and nations and tongues and kings.

[The end of the Reformation Era brings us down to the Era just before the sounding of the Seventh Trumpet; at which point of time a new prophetic era begins. Having thus, in the First and Second Scenes of Act IV, brought events down to the end of the Sixth Trumpet, the course of the prophetic Drama now goes on, in a third scene of Act IV, to bring down the Two Witnesses to the same era.]

ACT IV.

SCENE III.

THE TWO WITNESSES.

(Scene: A City,—Jerusalem,—A Temple in it, Standing in the Earth.)

I. The Two Witnesses Worshiping in Temple Hidden From the World:

(48-72.) CHAP. XI. 1. And there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein.

II. Outer Court and City Given up to the Nations:—*Formal Worshipers of God:*

(48-72.) 2. And the Court which is without the temple leave without, and measure it not; for it hath been given unto the nations.

[*The following are the Seven Thunders: (1) The Revolt of the Netherlands and the Wars of the League. (2) The Thirty Years' War in Germany. (3) The English Revolution of 1640. (4) The American Revolution of 1776. (5) The French Revolution of 1793. (6) The Revolutions of 1848. (7) The Revolutionary Changes in Europe that will occur when Prussia conquers Europe in the Great War of the Sixth Trumpet now impending: the Seventh Thunder being Coincident with the War of the Sixth Trumpet.]

III. The City to be Trampled Down:
(49-96.) And the holy city shall they tread under foot forty and two months.

IV. The Two Witnesses Prophesy:
(48-72.) And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth.

V. The Two Olive Trees and Two Candlesticks:—*The Witnesses in Temple:*
(48-72.) 4. These are the two olive trees and the two candlesticks, standing before the Lord of the earth.

VI. The Power of the Witnesses:—

1. FIRE OUT OF MOUTH:—POWER OF THEIR DOCTRINE:

(48-72.) 5. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed.

2. CAN DESTROY PROSPERITY OF NATIONS:

(48-72.) 6. These have the power to shut the heaven, that it rain not during the days of their prophecy.

3. POWER TO CAUSE WARS:

(48-72.) And they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire.

VII. Death of the Witnesses:—*Great Persecution, Especially in Great Britain, by Prussia:*
(72.) 7. And when they shall have finished their testimony, the beast that cometh up out of the bottomless pit shall make war with them and overcome them, and kill them.

VIII. Bodies Lie Unburied:—*Suppression of Protestantism in Britain:*
(72.) 8. And their dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the people and tribes and tongues and nations do *men* look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. 10. And they that dwell on the earth rejoice over them, and make merry: and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

IX. Resurrection of the Witnesses:—*Uprising of Protestants in Britain:*
(73.) 11. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them.

X. Ascension of the Witnesses: *Britain enters the American Union:*
(75.) 12. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them.

XI. Revolt of Britain From the German Empire:
(73-75.) 13. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

XII. Second Woe Past:—*End of the Sixth Trumpet:*
(70-76) 14. The second Woe is past: behold, the third Woe cometh quickly.

[Having thus brought events down to the close of the Sixth Trumpet, in the breaking up of the system of the Ten Kingdoms that has existed in Europe for thirteen centuries, by the establishment of the Prussian empire, the prophecy proceeds to open up the era of the Great Final War which immediately follows:]

Act V.

ERA OF THE GREAT FINAL WAR:—THE COMING CONFLICT BETWEEN THE OLD AGE AND THE NEW.

(*The Outside of the Scroll.*)

SCENE I.

THE SEVENTH TRUMPET.

ERA OF POLITICAL JUDGMENT:—GREAT FINAL WAR BETWEEN THE UNITED STATES AND CONTINENTAL EUROPE.

(*Scene: The Highest Heaven.*)

I. The Sounding of Trumpet:

(77.) 15. And the seventh angel sounded,

II. Rejoicings in Heaven Because the Time of Judgment is Come:—*The War, to Overturn all Wrongs, and Establish the Right.*

(77.) and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign for ever and ever. 16. And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God, saying, 17. We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy geeat power, and didst reign. 18. And the nations were wroth, and thy wrath came, and the time of the dead to be jndged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

III. Temple Opened:—*Display of God's Covenant Love to His People:*

(79.) 19. And there was opened the temple of God that is in heaven, and there was seen in his temple the ark of his covenant:

(*Scene: The Earth.*)

IV. Thunder Storm:—*Furious Electrical Conflict of Old and new Age:*

(83-94.) and there followed lightnings, and voices, and thunders,

V. The Earthquake:—*Monarchy, and All Banded Wrongs Overthrown:*

(95.) and an earthquake,

VI. Great Hail:—*Suppression of Vanquished:*

(97.) and great hail.

[Scene I. of Act V. having introduced the Great War of the Seventh Trumpet, three other Scenes are now presented in the same Act, in which the Great Powers that war against each other in the Great Final War are introduced.]

ACT V.

SCENE II.

THE WOMAN, MAN-CHILD, AND DRAGON.

(*Scene: The Lower Aerial Heaven.*)

I. The Woman in Travail:—*Birth-hour of the United States, the Child of the Church, in the American Revolution:*

(64.) CHAP. XII. 1. And a great sign was seen in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child: 2. and she crieth out, travailing in birth, and in pain to be delivered.

II. The Great Red Dragon:—*The Imperialism of Capital—Then already Controling the British Government:*

(64½.) 3. And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. 4. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that he might devour her child as soon as it was born.

III. Birth of the Man-Child:—*Birth of the United States as a Nation, in the War of Independence:*

(65.) 5. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron.

IV. Safety of America;

(66.) and her child was caught up unto God, and unto his throne.

V. The Woman Flies to Her Place:—*The Church Returns to its Obscurity;*

(67.) 6. And the woman fled into the wilderness, where she hath a place prepared of God, that there they might nourish her a thousand two hundred and threescore days.

VI. War in Heaven:—*Invasion of the United States by Prussia, at the Instance of the Money-Power;*

(71.) 7. And there was war in heaven; Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels; 8. and they prevailed not, neither was their place found any more in heaven. 9. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him.

VII. Rejoicing in Heaven:

(71.) 10. And I heard a great voice in heaven saying, now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. 11. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. 12. Therefore rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

VIII. Dragon Persecutes Woman:—*Great Persecution of Protestants in England:*

(72.) 13. And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the man *child*.

IX. Eagle's Wings Given Woman:—*Union of England and America; Ascension of the Witnesses:*

(75.) 14. And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

X. The Water Flood:—*Army of Invasion Prepared:*

(81.) 15. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream.

XI. Earth Swallows Flood:—*Outbreak in Europe Diverts Armament of Dragon; Synchronizing With the First Vial:*

(83.) 16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth.

XII. Dragon Wroth:

(84.) 17. And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus:

ACT V.

SCENE III.

BEAST WITH SEVEN HEADS AND TEN HORNS:—*Europe Under the Ten Kingdoms:*

(*Scene: The Earth.*)

I. The Prophet Stands Beholding Chaos of Dissolution of Roman Empire:—*Chaotic Condition of Things Symbolized by a "Sea."*

(51.) CHAP. XIII. 1. And I stood upon the sand of the sea.

II. Beast Rises out of Sea:—*Rise of Ten Kingdom out of the Chaos:*

(51–70.) And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. 2. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion.

III. Dragon Gives Imperial Power to Beast:—*Money-Power Loans Enable Prussia to Become Imperial;*

(69–70½.) And the dragon gave him his power, and his throne, and great authority.

IV. Deadly Wound Healed:—*Roman Empire Re-established; Dead Sixth Head Restored to Life:*

(51–70.) 3. And I *saw* one of his heads as though it had been smitten unto death.

(70½.) And his death stroke was healed.

V. World Wonders After Beast:—*The Prussian Empire:*

(70–73.) And the whole earth wondered after the beast; 4. and they worshipped the dragon, because he gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him?

VI. Mouth of Beast:—*The Papacy:*

(53–96.) 5. And there was given to him a mouth speaking great things and blasphemies.

VII. Duration of Mouth of Beast:

(49–96.) And power was given to him to continue forty and two months.

VIII. Blasphemies:

54–96. 6. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that dwell in the heaven.

IX. Wars With Saints:—*Persecutions;*

(53-72.) 7. And it was given unto him to make war with the saints, and to overcome them.

X. Power Given the Beast:

(69-78.) And there was given to him authority over every tribe and people and tongue and nation.

XI. Great Dominion:

(70½-78.) 8. And all that dwell on the earth shall worship him, *every one* whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world. 9. If any man hath an ear let him hear.

(70-96.) 10. If any man *is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

ACT V.

SCENE IV.

TWO-HORNED BEAST:—*Rise and Career of Dragon, or Money-Power.*

I. Rise of the Beast:—*Money-Power Coming up Quietly Out of the Earth:*

(62-69.) 11. And I saw another beast coming up out of the earth;

II. Description of Beast:

(63-69.) and he had two horns like unto a lamb, and he spake as a dragon.

III. Exercises Power of the First Beast:

(70½-96.) 12. And he exercizeth all the authority of the first beast in his sight.

IV. Gives Imperial Power to the First Beast:

(70½-91.) And he maketh the earth and them that dwell therein to worship the first beast, whose death stroke was healed.

V. Signs:—*Makes Fire Come Down From Heaven; Electrical Inventions;*

(69-76.) 13. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in sight of men.

VI. Deceptions of Dragon:

(69-91.) 14. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast.

VII. Causes Image of Beast to be Made:—*Imperial Parliament:*

(70½-91.) saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived. 15. And it was given *unto him* to give breath to it, *even* to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed.

VIII. Causes all to Receive Brand of Servitude:

(69-91.) 16. And he causeth all, both small and great, and rich and poor, and free and bond, to receive a mark in their right hand, or in their forehead; 17. and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name.

IX. Number of His Name:

(71.) 18. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is six hundred and sixty-six.

[The Prophetic Drama has now, in its progress, brought all the characters who are destined to figure in the war of the Seventh Trumpet upon the field; and the action of the drama is ready to proceed with the war of Seventh Trumpet; and in accordance with the regular law of construction in the drama, by which the Inside of the Scroll leads in the presentation of events, the action now turns to the Inside of the Scroll. In Act II, Scene II, the 144,000 of the Christian Israel are sealed, as the agents of God to execute His judgement. The further events of the War were then omitted. But now that the action of the Drama is ready to proceed onward, the 144,000 sealed ones are again introduced.]

Act VI.

GREAT FINAL WAR, OF THE SIXTH SEAL, AND SEVENTH TRUMPET.

(*Inside of the Scroll.*)

SCENE I.

THE CONFLICT.

(*Scene: The Earth: Mt. Zion.*)

I. Lamb and the 144,000:

(81.) CHAP. XIV. 1. And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads.

II. New Song:—*Song of Redemption:*

(81.) 2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was* aa *the voice* of harpers harping with their harps: 3. and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth. 4. These are they which were not defiled with women: for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits unto God and unto the Lamb. 5. And in their mouth was found no lie: they are without blemish.

III. Proclamation of Judgment:—*Seventh Trumpet Sounded:*

(82.) 6. And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people: 7. and he saith with a great voice, Fear God, and give him glory: for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

IV. Babylon Fallen:

(96.) 8. And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

V. Proclamation Suppressing Government of Fallen Beast and Dragon: *Governments of Europe Overthrown:*

(97 ½.) 9. And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, 10. he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11. and the smoke of their torment goeth up ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. 12. Here is the patience of

the saints, they that keep the commandments of God and the faith of Jesus.

VI. The Dead Blessed Henceforth:

(98.) 13. And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

ACT VI.

SCENE II.

THE HARVEST REAPERS: —*Overthrow of Europe; and Battle of Armageddon:*

(*Scene: A Cloud in the Air.*)

I. Cloud-Angel Reaper:—*The United States the Sickle in the hand of Christ:*

(83.) 14. And I saw, and behold, a white cloud; and on the cloud I *saw* one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle.

II. Command to Reap:—*Attack upon Europe Ordered;*

(84.) 15. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is overripe.

III. The Earth Reaped:—*Europe Overthrown;*

(85-88.) 16. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

(*Scene: The Lower Aerial Heaven.*)

IV. Second Reaping-Angel:

(92.) 17. And another angel came out from the temple which is in heaven, he also having a sharp sickle.

V. Command to Reap Vine of the Earth:

(93.) 18. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

VI. Vine Reaped:—*Battle of Armageddon:*

(94.) 19. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great *winepress*, of the wrath of God. 20. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

[The action of the Drama has now given a sketch of the war of the Seventh Trumpet down to its crisis in the Battle of Armageddon. The Great Final War having thus been sketched in the revealments of the Inner side of the Scroll, the action of the Drama turns, to the Outer side of the Scroll, (the Trumpet side,) that the revelation respecting the conflict may be completed by the Trumpet line of revealments:]

Act VII.

REVEALMENTS OF TRUMPET LINE RESPECTING WAR OF SEVENTH TRUMPET.

(*The Outside of the Scroll.*)

SCENE I.

THE SEVEN VIALS:—EVENTS OF WAR OF SEVENTH TRUMPET IN DETAIL.*

(*Scene: The Highest Heaven*)

I. Introduction.

1st. The Seven Angels:

(78.) CHAP. XV. 1. And I saw another sign in heaven great and marvelous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

2d. Victor's Song on Glassy Sea;—*American and British Victors: After Defeat of Dragon in America, and Union of England with United States:*

(78.) 2. And I saw a glassy sea mingled with fire, and them that come victorious from the beast, and from his image, and from the number of his name, standing upon the glassy sea, having harps of God. 3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. 4. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

3d. Temple Opened:—*Corresponding With the Opening of the Temple in the Seventh Trumpet, and Serving to Synchronize This Vision With That:*

(79.) 5. And after these things I saw, and the temple of the Tabernacle of the testimony in heaven was opened.

4th. Vials Given:

(80.) 6. And there came out from the temple the seven angels that had the seven plagues, arrayed in pure and white linen, and girt about their breasts with golden girdles. 7. And one of the four living creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

5th. Temple filled with Smoke:—*God's Presence Among His People During the Great Final War;*

(81.) 8. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

6th. Angels Commanded to Pour out Their Vials:—*Divine Command for beginning War:*

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* NOTE. All Expositors agree that the Seven Vials belong under the Seventh Trumpet; they give in detail the events of the Great Final War which, in the Seventh Trumpet, is epitomized under the Symbol of a Thunder Storm.

(82) CHAP. XVI. 1. And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven vials of the wrath of God into the earth.

II. The Vials.

(Scene: The Earth.)

1st. First Vial:—*Outbreak in German Empire:*

(83.) 2. And the first went, and poured out his vial upon the earth; and it became a noisome and grievous sore upon the men which had the mark of the beast * and which worshipped his image.

2d. Second Vial:—*Great Naval Combat Between United States Navy and Fleets of the Continent of Europe:*

(84.) 3. And the second poured out his vial upon the sea; and it became blood as of a dead man; and every living soul died, even the things that were in the sea.

3d. Third Vial:—*War Along Rhine and Danube, Between German Empire and Revolted Kingdoms:*

(85.) 4. And the third poured out his vial upon the rivers and the fountains of the waters; and they became blood.

RETRIBUTION FOR DEATH OF WITNESSES.

(85.) 5. And I heard the angel of the water saying, Righteous art thou, which art and which wast, thou Holy One, because thou didst thus judge: 6. for they have shed the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. 7. And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgments.

4th. Fourth Vial:—*Suppression of Revolt:*

(86.) 8. And the fourth poured out his vial upon the sun; and it was given unto it to scorch men with fire. 9. And men were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.

5th. Fifth Vial—*Overthrow of German Empire, Probably by Russia:*

(87.) 10. And the fourth poured out his vial upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain, 11, and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.

6th. Sixth Vial:

1. THE VIAL POURED:—DRYING UP OF GREAT RIVER EUPHRATES:—*Nations on which the Apocalyptic Babylon is seated, turned from Babylon.*

(88.) 12. And the sixth poured out his vial upon the great river, the *river* Euphrates; and the water thereof was dried up.

2. RESTORATION OF THE JEWS:

(89) that the way of the kings of the East might be prepared.

3. THREE UNCLEAN SPIRITS: *Rallying Nations of Europe for Invasion of Palestine.*

(90) 13. And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: 14. for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the battle of that great day of God Almighty. 15. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame.)

4. INVASION OF PALESTINE:

(91–93.) 16. And they gathered them together into the place which is called in Hebrew Armageddon.

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* NOTE. The Beast spoken of throughout this chapter symbolizes the Prusso-Roman Empire.

7th. Seventh Vial:

1. THE VIAL POURED: *Battle of Armagéddon.*

(94) 17. And the seventh poured out his vial upon the air; and there came fourth a great voice out of the temple, from the throne, saying, It is done; 18. and there were lightnings, and voices, and thunders;

2. EARTHQUAKE:—*Overthrow of Thrones and of Babylon.*

(95.) and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty. 19. And the great city was divided into three parts, and the cities of the nations fell;

(96) and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath.

(97,) 20. And every island fled away. and the mountains were not found.

3. GREAT HAIL:—*Suppression of Despotism.*

(97-97½.) 21. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof *was exceeding great.

[Having brought the action of the Drama down to the end of the War of the Seventh Trumpet there are now two Side Scenes introduced.]

ACT VII.

SCENE II.

SCARLET BEAST WITH SEVEN HEADS AND TEN HORNS, AND BABYLONISH WOMAN.

(*Scene: The Earth.*)

I. Angel Introduces the Vision:

(70½) CHAP. XVII. 1- And there came one of the seven angels that had the seven vials and spake with me, saying, Come hither, I will show thee the judgement of the great harlot that sitteth upon many waters; 2. with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication.

II. Beast, and Woman:

(70½-96) 3. And he carried me away in the Spirit into the wilderness: and I saw a woman sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. 4. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, 5. and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

III. Woman Drunken with Blood of Saints:—*Blood Shed at Death of Witnesses:*

(72-82.) 9. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder.

IV. Explanation of Beast:

(70½.) And the angel said unto me. Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

(35-49.) 8. The beast that thou sawest was,

(50-70.) and is not;

(70½) and shall ascend out of the bottomless pit;

(83-96) and go into perdition.

(70½-76.) And they that dwell on the earth shall wonder, *they* whose name

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[*NOTE. This earthquake and hail are mentioned in the Seventh Trumpet, and also in many prophecies of the Old Testament.]

hath not been written in the book of life from the foundation of the world, when they behold the beast, that was, and is not, and shall come.

V. Explanation of Beast, Continued:

9. Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

VI. The Seven Heads:—*Or Empires:*

(1-96.) 10. And there are seven Kings;
(1-34.) five are fallen;
(35-50.) and one is;
(63-96.) and the other is not yet come; and when he cometh, he must continue a little while.

VII. Beast that Was and is not:—*The Prusso-Roman Empire:*

(70½-96.) And the beast that was, and is not, even he is the eighth, and is of the seven; and he goeth into perdition.

VIII. The Ten Horns:—*Ten Kingdoms of Europe;*

(51-96.) 12. And the ten horns that thou sawest are ten kings, which have receiv .d no kingdom as yet; but receive power as kings one hour with the beast.
(70½-96.) These have one mind, and they give their power and authority unto the beast.

IX. Their War With Lamb:

(83-96.) 14. These shall war against the Lamb * and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *alsö shall overcome* that are with him, called and chosen and faithful.

X. The Waters:—*Mystic Euphrates,—Nations of Europe Subject to Babylon:*

(70½-96.) 15. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.

XI. The Ten Kingdoms Destroy Babylon:

(96.) And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire.
(70½-87.) For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished.

XII. Who the Woman Is:

18. And the woman whom thou sawest is the great city,† having dominion over the kings of the earth.

ACT VII.

SCENE III.

DOWNFALL OF BABYLON.

(*Scene, The Earth.*)

I. Fall of Babylon Announced

(96.) CHAP. XVIII. 1. After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. 2. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great,

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* Here is the first introduction of the Lamb as King of kings and Lord of lords. The United States is the sealed agent of the Lamb Who executes His judgment through its agency. The war of the Ten Kings against the United States is here represented as a war against the Lamb, and the victory of the United States as the victory of the Lamb.

[† The original Greek is *è polis è megalè è ekousa basilĕian.* So that the words do not necessarily mean Rome, the city then reigning. They only designate some great reigning city.]

and is become a habitation of devils, and a hold of every unclean spirit, and a hold of every unclean and hateful bird.

II. Sins of Babylon:

(68-90.) 3. For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness.

III. Denunciation of Doom:

(96.) 4. And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: 5. for her sins have reached even unto heaven, and God hath remembered her iniquities 6. Render unto her even as she rendered, and double *unto her* the double according to her works: in the cup which she mingled, mingle unto her double. 7. How much soever she glorified herself, and waxed wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. 8. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God which judged her.

IV. Kings Wail Over Her:

(96.) 9. And the kings of the earth, who committed fornication and lived wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, 10. standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come.

V. Merchants Wail Over Her:

(96.) 11. And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more; 12. merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; 13. and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and *merchandise* of horses and chariots and slaves; and souls of men. 14. And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and men shall find them no more at all. 15. The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; 16. saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl; 17. for in one hour so great riches is made desolate.

VI. Shipmasters Bewail Her:

(96.) And every shipmaster, and every one that saileth any whither, and mariners, and as many as gain their living by sea, 18. stood afar off, and cried out as they looked upon the smoke of her burning, saying, What *city* is like the great city? 19. And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she made desolate.

VII. The Heavens Rejoice Over Her:

(96.) 20. Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her.

VIII. Eternal Desolation Denounced:

(96.) 21. And a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. 22. And the voice of harpers and minstrels and flute players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard no more at all in thee; 23. and the light of a lamp shall shine no more at all in thee; and the voice of the bride-

groom and of the bride shall be heard no more at all in thee; for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived.

IX. Babylon a Persecutor:

24. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

(*Scene: Heaven.*)

X. Rejoicing in Heaven Over Fall of Babylon:

(98) CHAP. XIX. 1. After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: 2. for true and righteous are his judgements; for he hath judged the great harlot, wh ch did corrupt the earth with her fornication, and he hath avenged the blood of his servants at her hand. 3. And a second time they say, Hallelujah. And her smoke goeth up for ever and ever. 4. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah.

XI. Announcement of Marriage of the Lamb:—*The Millennium:*

(100) 5. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord God Omnipotent reigneth. 7. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready.

XII. Glory of the Bride:

(101.) 8. And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the righteousness of saints. 9. And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, these are true words of God.*

XIII. John's Adoration Rejected:

10. And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.†

[*NOTE. This revelation of the Marriage of the Lamb at this point in the Drama is very important, as showing the occurrence of that event just after the fall of Babylon. It identifies the Era of the Marriage of the Lamb at a later point in the Drama, where it is given at large.]

[†NOTE. These Vial Angels play an important part in the drama. One of them appears later on.]

[The Outside of the Scroll has now brought down the revelation to the Marriage of the Lamb, at the Millennium. We are now prepared to comprehend the revealments of the Inside of the Scroll in Act III, when the Seventh Seal, revealing the Millennium, was interrupted. The action of the Drama now turns to the Inside of the Scroll and takes up Act III, at the point where it was interrupted.]

Act III.

(*Resumed.*)

SEVENTH SEAL, AND MILLENNIUM.

(*The Inside of the Scroll.*)

[Scene I. of Act III. (Rev. VIII.,) was merely a breaking of the seventh seal, after which the action ceased; and Act III. was deferred till a later point in the action of the Drama. It is now resumed.]

ACT III. (*Resumed.*)

SCENE II.

CONFLICT OF SIXTH SEAL:—*United States Conquering Europe:*

(*Scene: The Lower Aerial Heaven.*)

I. Man on White Horse:—*United States Moving to Meet the Invader in Palestine:*

(92.) CHAP. XIX. 11. And I saw the heaven opened; and behold, a white horse, and he that sat thereon, called Faithful and True; and in righteousness he doth judge and make war. 12. And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written, which no one knoweth but he himself. 13. And he *is* arrayed in a garment sprinkled with blood: and his name is called The Word of God.

[This Symbol will be explained in Section III]

II. Army Goes Forth to War:—*A Christian Army:*

(92.) 14. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white *and* pure.

III. Sharp Sword Out of Mouth:

(92–101.) 15. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations:

IV. Rod of Iron:

(99–101.) and he shall rule them with a rod of iron:

V. Winepress to be Trodden:—*Battle of Armageddon:*

(94.) And he treadeth the winepress of the fierceness of the wrath of Almighty God.

[This is the winepress of Chapter XIV. (Act VI, Scene II.)]

VI. The Name:

(92.) 16. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

VII. Angel Invites to Slaughter:—*Battle of Armageddon Impending:*

(93.) 17. And I saw an angel standing in the sun; and he cried with a loud

voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God; 18. that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

(*Scene: The Earth.*)

VIII. Battle of Armageddon:

(94.) 19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.

IX. Destruction of Beast and False Prophet;

(94–97½.) 20. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceiveth them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone.

(97½.) 21. And the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

[The action of the Drama having been brought, in the last Scene, down to the period of the opening of the Seventh Seal, the present Scene begins the revealments of the Seventh Seal respecting the Millennium.]

ACT III. (*Resumed.*)

SCENE III.

MILLENNIUM AND GENERAL JUDGMENT.

(*Scene: The Earth.*

I. Binding of Dragon:

(99.) CHAP. XX. 1. And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. 2. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, 3. and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished.

[The Binding of the Dragon is explained in the next Section.]

II. Dragon Loosed:—*After Millennium:*

(102.) After this he must be loosed for a little time.

III. Reign of the Saints With Christ:

(99–101.) 4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I *saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. 5. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. 6. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. *

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* NOTE. Both Premillennarians and Postmillennarians can accept the arrangement of my Chart And both parties can accept the interpretations, down to the era of the Seventh Vial. At that point the two views will differ, and from thence on down through the Millennium. On these disputed points it is foreign to the purpose of this work to enter, as it is impossible to enter into the detail necessary to give any extended view. I therefore content myself, in all that pertains to the Millennium, with giving the structure of the Apocalyptic Drama, leaving to a future and special work on the Millennium the interpretation of the symbols.

IV. Satan Loosed:

(102.) 7. And when the thousand years are finished, Satan shall be loosed out of his prison,

V. Revolt of Gog and Magog:

(103.) 8. and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the the number of whom is as the sand of the sea. 9. And they went up over the breath of the earth, and compassed the camp of the saints about, and the beloved city;

VI. Destruction of Revolters:

(103.) and fire came down out of heaven and devoured them.

VII. Satan Cast Into Lake of Fire:

(104.) 10. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.

VIII. General Judgment:

(105.) 11. And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. 12. And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is *the book* of life; and the dead were judged out of the things which were written in the books, according to their works.

IX. General Resurrection:

(105.) 13. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them: and they were judged every man according to their works.

X. Second Death:

(106.) 14. And death and Hades were cast into the lake of fire. This is the second death, *even* the lake of fire. 15. And if any was not found written in the book of life, he was cast into the lake of fire.

[The General Judgment is the extreme limit of the Book of Revelation. In subsequent Scenes the Millennium is described.]

[The Scene now changes before the eye of the Seer. The Heavens and Earth which he had beheld before in all the scenes now passes away, and he beholds a new Scene altogether;—a New Heaven and a New Earth appear and stand in the room of the Old.]

ACT III. (*Resumed.*)

SCENE IV.

THE NEW HEAVEN AND EARTH.

(*Scene: New Heaven and Earth: The Lamb's Bride.*)

I. New Heaven and Earth:

(101) CHAP. XXI. 1. And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away: and the sea is no more.

II. The New Jerusalem:—*The Bride; Marriage of the Lamb:*

(101) 2. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

[We learn from Revelation XIX. 7-8. that the marriage of the Lamb is just after the fall of Babylon, at the commencement of the Millennium.]

III. The Millennium:

(101) 3. And I heard a great voice out of the throne saying, Behold, the tab-

ernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God; 7. and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

[These characteristics of the Millenium are paralleled in many passages of the Old Testament prophecies; and in the Blessing of the Palm-Bearers.]

Epilogue of Inner Side of Scroll.

Spoken by Christ.

1ST. ALL THINGS NEW; THE RESTITUTION OF ALL THINGS:

(101) 5. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true.

2D. BLESSINGS

(101) 6. And he said unto me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7. He that overcometh shall inherit these things: and I will be his God, and he shall be my son.

3D. DENUNCIATIONS:

(101) 8. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

[Thus, with wonderful dignity and grandeur, closes the revealments of the Inner Side of the Scroll. As the Book has heretofore been printed, these grand words, huddled into the middle of a chapter, have no relevance. It is only when we comprehend the structure of the Drama, and see that these words are the epilogue of the Inner Side of the Scroll, spoken by Christ, that their striking fitness and wonderful grandeur appear.]

[The scene now returns to Act VII. of the Drama, in order that that Act, which is really the last, may be compieted, and bring this wonderful, this divine Drama, to a fitting close.]

Act VII.

(*Resumed.*)

(*The Outside of the Scroll.*)

SCENE IV.

THE LAMB'S BRIDE:—*The Millennial Church:*

(*Scene: New Heaven and Earth; The Lamb's Bride.*)

I. A Vial Angel Introduces the Scene:

(101.) CHAP. XXI. 9. And there came one of the seven angels who had the seven vials, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb.

II. City of God: the Lambs Wife:—*The Millennial Church:*

(101.) 10. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: 11. her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: 12. having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel: 13. on the east were three gates; and the north three gates; and on the south three gates; and on the west three gates. 14. And the walls of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. 15. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. 16. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the heighth thereof are equal. 17. And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel. 18. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. 19. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; 20. the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. 21. And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was of pure gold, as it were transparent glass.

III. No Temple Therein:

(101) 22 And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof.

IV, God its Light:—*Great Spiritual Illumination:*

(101.) 23. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the Lamb is the light thereof.

V. The Nations Walk in Its Light:—*Great Holiness, and Great Honor Paid to the Church:*

(101.) 24. And the nations shall walk by the light thereof: and the kings of the earth do bring their glory into it.

VI. Gates Never Shut:—*No War:*

(101.) 25. And the gates thereof shall in no wise be shut by day (for there shall be no night there).

VII. The Nations Give it Their Glory:

(101.) 26. And they shall bring the glory and the honor of the nations into it.

VIII. No Unclean in City:—*Members of Church All Converted:*

(101.) 27. And there shall be in no wise enter it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life.

[Here Scene IV giving a vision of the Heavenly City ends. Scene V closes the revelation of this wonderful prophetic Drama.

ACT VII. (*Resumed.*)

SCENE V.

THE RIVER OF LIFE.

(*Scene: New Heavens and Earth:—The Heavenly City, With the Throne of God in it.*

I. The River of Life:—*Spiritual Life Flowing Forth from God:*

(101.) CHAP. XXII. 1. And he showed me a river of water of life, bright as as crystal, proceeding out of the throne of God and of the Lamb.

II. The Tree of Life:

101.) 2. In the midst of the street thereof, and on this side of the river and on that was the tree of life, bearing twelve *manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

III. Curse of the Fall Removed:

(102.) 3. And there shall be no curse any more.

IV. Throne of God Therein:—*Holiness and Glory of the Church:*

(101.) And the throne of God and of the Lamb shall be therein: and his servants shall serve him; and they shall see his face; and his name *shall be* on their foreheads.

V. No Night:—*Great Spiritual Illumination:*

101. 5. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light.

VI. Reign of Saints:

(101.) and they shall reign for ever and ever.

Epilogue.

ANGEL.

1.) 6. And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass.

CHRIST.

2.) 7. And behold I come quickly. Blessed is he that keepeth the werds of the prophecy of this book.

(Worship Rejected by Angel:

8. And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. 9. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.)

ANGEL.

3.) 10. And he saith unto me, Seal not up the words of the prophecy of this bnok; for the time is at hand.

CHRIST.

4.) 11. He that is unrighteous, let him do unrighteous still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still.

5.) 12. Behold, I come quickly; and my reward is with me, to render to each man according as his work is.

6.) 13. I am Alpha and Omega, the first and the last, the beginning and the end.

Only Those In the City Who Wash their Robes:—*Only Christians Members of the Church:*

7.) 14. Blessed are they that wash their robes, that they may have the right *to come* to the tree of life, and may enter in by the gates into the city.

8.) 15. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the Idolaters, and every one that loveth and maketh a lie.

Attestation of the Prophecy:

9.) 16. I Jesus have sent my angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

10.) 17. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

11.) 18. I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: 19. and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book

12.) 20. He which testifieth these things saith, Yea: I come quickly.

JOHN.

Amen: come, Lord Jesus.

John's Benediction:

21. The Grace ef the Lord Jesus be with the saints. Amen.

PART II.

SECTION SECOND.

Structure of the Drama.

In the preceding Section the Book of Revelation is presented as a Drama, with only a few occasional remarks on the structure of the Book. The few brief explanations which were essential may cause some repetition in treating more at large of the structure of the Drama.

The present Section will take into consideration especially the Structure of the Drama, leaving the symbols and the meaning of the prophecy to be explained in the next Section. The reader should keep constantly before his mind and eye the portions of the Drama set forth; and, to facilitate this, the page where the text of the Drama is to be found is printed with each Act and Scene.

The Book of Revelation is a Drama in Seven Acts.

After the Prologue, a key to the Eras of the Drama is given in an Introductory Act containing the Epistles to the Seven Churches.

Following this Introductory Act is the main prophetic Drama, which, in its general structure, is a Scroll written within and without, and Sealed with Seven Seals. These Seals divide the events of the Inside of the Scroll into seven eras, not differing widely from the seven eras set forth in the epistles to the Seven Churches. The events set forth in the Outside of the Scroll are, in like manner, divided into seven eras, by seven trumpets. The eras of the seven churches, the eras of the seven seals, and the eras of the seven trumpets, all extend down, in great measure synchronously, to the end of the world.

The structure of the Drama will be presented in this Section under this general outline, following closely the construction as published in the preceding Section; so that the statements of this Section may readily be compared with the text as contained in Section I.

I.

The Spiritual Church.

Act 1.

The Seven Churches. (pp. 31–34.)

I. THE CHURCHES SYMBOLIC.

For a great while the Seven Churches were thought to be literally the seven churches of Asia Minor, to which the epistles are addressed. But many things show that the Seven Churches are symbolic of the Church of Christ in seven periods of its existence, down to the end of time:—

1.) The Revelation was given to the entire Christian Church of all ages. At the close of the Book the angel says: "The Lord God of the holy prophets sent his angel to show unto His servants the things that must shortly be done." (*Rev. XXII. 6.*) And, in the Epilogue, it is said: "I, Jesus, sent mine angel to testify unto you these things in the Churches." (*Rev. XXII. 16.*) ——Now in the Prologue, John is commanded: "What thou seest write in a book, and send it unto the Seven Churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. (*Rev. I. 11.*) But since the Book of Revelation, as we have seen, is a revelation to the General Church, this inscription to the Seven Churches marks them, after the manner of the Book, as the symbols of the General Church.

2.) That these Churches are symbolic is evident from the relation in which they stand to Christ. John says: "I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man. . . . . And He had in His hand seven stars." (*Rev. I. 12-16.*) This symbol, of the seven candlesticks and the seven stars, is thus explained: "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the Seven Churches: and the Seven Candlesticks which thou sawest are the Seven Churches." (*Rev. I. 20.*) ——Now, we cannot think that Christ is here represented as walking in the midst of the seven churches of Asia Minor, to the exclusion of all others, and as holding in His right hand their angels especially. Such a thought belittles the dignity of the symbol. Christ is here represented as walking in the midst of His Churches throughout all time. Consequently the Seven Churches set forth by the seven golden candlesticks represent the Church of Christ throughout all the ages.

These considerations are sufficient to show that the Seven Churches are symbolic. But there are also other facts which confirm this view.

3.) The command given to John, to write what he saw, preceded the epistles to the Seven Churches, and includes them, together with all the other prophecies of the Book. The natural inference is that the letters to the Churches, like the remaining portions of the Book, contain prophecies of the future.

4.) The number of the churches conforms to the mystic number seven, which runs through all the prophecies of the Drama. There are seven seals, seven trumpets, seven thunders, seven vials—all prophetic. It would naturally be supposed that the seven churches are likewise prophetic.

5.) If the churches of Asia Minor especially, were to be written to, there were other churches besides those named, and we can see no reason why they should not be included. We can only account for these seven being chosen, by the hypothesis that the Seven Churches are symbolic of the Christian Church in all ages.

6.) Furthermore, the structure of the seven Epistles is strikingly similar. Each contains in the same order, 1] An address to the church; 2] A declaration of Christ as the author, describing Him by a several characteristic in each epistle; 3] A summing up of the character of the church; 4] A command to hear what the spirit saith unto the churches; and 5] A blessing to him that overcometh. This uniformity of structure and majesty of address is wholly out of keeping with the idea that the epistles are really meant merely for seven unimportant churches in Asia Minor; but it comports perfectly with the idea of solemn addresses to the Church of Christ in seven eras of its existence, down to the end of the world.

7.) The state of the several churches as set forth in the epistles is very different from each other. It is wholly improbable that seven neighboring churches in Asia Minor, in the same age and under the same conditions and environments, should present, within half a century after they were planted, such differences of spiritual condition as are set forth in these epistles.

8.) But these differences of spiritual condition are to be expected in churches existing in successive ages. And an analysis of the spiritual condition of the seven churches as set forth in the epistles, reveals the exact condition of the Christian church in successive ages of its existence. Indeed, it is easy to tell to what age each church belongs—by its character as set forth, by the characteristics of the Savior presented, and by the blessing pronounced upon it. This proof will be presented in the next Section.

II. THE SEVEN CHURCHES THE KEY TO THE STRUCTURE OF THE BOOK OF REVELATION.

The Seven Churches furnish the Key to the structure of the Book of Revelation. As they extend from the Church era when the Revelation was given down to the end of the world, so the Seven Seals giving the visions of the Inside of the Scroll, and the seven Trumpets giving the visions of the Outside of the Scroll, extend, in like manner, parallel with the Seven Churches down through the ages to the end of time.

There is, moreover, a broad synchronism between the Seven Churches and the Seven Seals and the Seven Trumpets, each to each, so that their parallel numbers synchronize with each other. The synchronism is close between the first four; in the last three, though there is a gradual divergence, the synchronism continues down to the last of the order.

And it was natural that such a synchronism should exist. The Seven Churches symbolize the Spiritual Church of Christ in seven eras of its existence; the Seven Seals symbolize what may be called, for want of a better name, the external Church, in seven eras of its existence; the Seven Trumpets symbolize political events affecting the Church during seven eras. It is to be expected that the seven eras of the external Church, and the seven eras of political events would synchronize with the seven eras of the spiritual Church. For the spiritual Church, the external Church, and the political World all interact upon each other; and it is natural that their eras should coincide closely at first, and only gradually diverge through the operation of the divergent forces acting upon them.

II.

The Seven-Sealed Scroll Written Within and Without. (pp. 35-36.)

After the epistles to the Seven Churches, the Book of Revelation consists of a Scroll having seven seals, and written within and without. The revelations of this Scroll are introduced by a CHORUS, giving a view of the Heavenly Glory.

The Scroll was not bound in the manner of our books, but, after the fashion of ancient manuscripts, was rolled up like a map. Imagine such a scroll rolled round a cylinder to a certain point, and then sealed; then

rolled again and another seal; and so on, until it was entirely rolled up and seven seals had been placed, and you will have before the mind such a Book or Scroll as John beheld. In unrolling or opening the Scroll, the breaking or opening of the first seal would allow a certain portion of the Scroll to be opened; and so the breaking of each successive seal, until the whole was unrolled. This shows that the breaking of all the seals *unrolled the entire Scroll, and revealed events down to the end of time.*

The Scroll was written on both sides—both within and without. As the seals were successively broken the Inside of the Scroll was displayed. Then the Scroll was turned, when the Outside, or the Trumpet line of events was displayed.

But the whole of the Inside of the Scroll was not displayed when the seals were broken. The Scroll was turned several times, in order to display the events of the Inside and those of the Outside of the Scroll in their proper order of succession.

In presenting an analysis of the structure of the revelation of the Scroll, the only method is to follow closely the structure, in Act and Scene, as presented in the preceding Section.

Act II.

(pp. 37–39.)

This Act has three Scenes: it shows the events of the Inside of the Scroll.

ACT II, Scene I.

The First Six Seals. (pp. 37–38.)

In this Scene the first six seals are broken. It reveals the events of the Inside of the Scroll down to the end of the Sixth Seal.

The first four seals represent the Hierarchical Church in four eras of its existence. The Fifth Seal represents the martyrs in the era of the Death of the Witnesses, now in the near future.

The Sixth Seal sets forth the closing scenes of the Great Final War between the United States and the despotisms of Europe, ending in the downfall of all thrones, and the destruction of all false religion in the world. Its synchronisms have already been set forth, and will readily be seen by a glance at the Chart.

The whole of the conflict of the Sixth Seal is not given here, because it could not be understood until later on in the Drama, when the Powers that battle with each other in the Great Final War have been introduced. The Sixth Seal is taken up again later on in the progress of the Drama.

Indeed, the War of the Sixth Seal is the most important era in the prophetic history of the world; and the structure of Revelation marks its

importance by the movement of the Drama pausing at this point. When the Sixth Seal is broken and the Scroll is unrolled to the end of the Seal, the action pauses, and two side scenes are presented.

ACT II, Scene II. (p. 38.)

Represents the sealing of the 144,000 of the Christian Israel, as the divinely appointed agents for executing the judgments of God. This makes all their acts the acts of God. God executes His judgments through them.

ACT II, Scene III. (p. 39)

Represents the rejoicing of the victors after the war of the Sixth Seal is over. The action of the Scene extends into the Millennium, and shows that the end of the Sixth Seal is followed by the Millennium. But, as the Sixth Seal does not extend into the Millennium, there is no vision of the millennial glory of the victors, but the angel predicts it.

Act III.

The Seventh Seal. (p. 40.)

In Act II, the first six seals are broken, and the Scroll is unrolled down to the end of the Sixth Seal. The unrolling of the Scroll had come to the Seventh Seal, but the Seventh Seal remained unbroken. Act II, thus brings events down to the close of the Great Final War, and the era verging on the Millennium.

And now, in Act III, the opening of the Seventh and last Seal introduces the Millennium. It undoes the last fastening of the Scroll; so that it may be entirely unrolled, and reveal all that is contained in the Inside, concerning the Millennium. But the revelation has not progressed far enough, at this time, respecting the era of the first six seals, to enable the beholder to comprehend the events revealed by the opening of the Seventh Seal. Hence, the seal is merely broken, without the Scroll being further opened or unrolled; the breaking of the seal being followed only by a silence, indicating that the revelation of the Inside of the Scroll is for the time suspended. At a later point in the Revelation, when events are brought down to the time of the Sixth Seal, this interrupted Act III is resumed, and carried on through the Millennium down to the end of the world.

The pause in the action of the Drama at this point is intended, furthermore, to show the importance of this era in the prophetic history of the world.

Act IV.

(pp. 40–44.)

Gives political events down to the end of the Sixth Trumpet. The act has three Scenes; of which, Scene I gives the line of Trumpet events, Scene II, the events of the Reformation era, and Scene III, the events of the Witness era. All three scenes terminate at the same point of time,——at the close of the Sixth Trumpet, and just before the sounding of the Seventh Trumpet.

ACT IV. Scene I. (pp. 40–42.)

Gives the events of the Outside of the Scroll symbolized by the Trumpets, down to the end of the Sixth Trumpet.

The Sixth Trumpet is the Conquest of Europe by Prussia, in the great European war now impending, and the establishment of the Prusso-Roman empire over Southern and Western Europe. The duration of the Sixth Trumpet also covers the wars made by Prussia after the establishment of the empire, down to the eve of the sounding of the Seventh Trumpet.

The pause of the action at this point is designed to mark the importance of the era of the Sixth Trumpet in the apocalyptic prophecy. The Sixth Trumpet is a most important era of prophecy. It will break up the old state of things which has existed in Europe for thirteen hundred years, and unite the Ten Kingdoms of Europe in the grand empire of Prussia, and change entirely the condition of the world. The Sixth Trumpet, throughout, is the era of Prussian wars and dominion, and its end is followed by the Great Final War.

The Apocalyptic Drama has only four divisions of time: 1] The era before the Sixth Trumpet; 2] The Sixth Trumpet; 3] The Great Final War of the Seventh Trumpet; and, 4] The Millennium.

Events being brought down to the end of the Sixth Trumpet, the action pauses, and two other scenes of Act IV are introduced.

ACT IV. Scene II. (pp. 42–43,)

Introduces the Protestant Reformation of the Sixteenth Century, and brings the events of the Reformation Era down to its close at the end of the Sixth Trumpet. The Seventh Thunder synchronizes with the Sixth Trumpet; and when the angel swears that "in the days of the voice of the Seventh Angel when he shall begin to sound, the Mystery of God shall be finished," it is manifest that the Sixth Trumpet has already sounded, and the Seventh is about to sound.

The eating of the Little Book closes the Scene with the end of the Reformation Era, which occurs at the end of the Sixth Trumpet.

ACT IV. Scene III. (pp. 43-44,)

Presents the Era of the Two Witnesses. This era ends with the Resurrection and Ascension of the Witnesses amid the throes of a great Earthquake. A voice then immediately cries, "The Second Woe [the Sixth Trumpet] is past." So that the end of this Scene synchronizes with the end of the Sixth Trumpet. All the scenes of Act IV are coterminous. They all end with the Sixth Trumpet.

We can now begin to comprehend something of the wonderful structure of the Book of Revelation; a structure so remarkable, and displaying such consummate skill and wisdom, as to prove beyond question that the Book is of God.

Act II brings down the course of events, in three scenes, to the end of the Sixth Seal, and the eve of the Millennium.

Act III merely breaks the Seventh Seal, without further revelation of the contents of the *Inside* of the Scroll; and the action of the Drama is then interrupted.

Act IV gives a revelation, in three scenes, of the contents of the *Outside* of the Scroll down to the end of the Sixth Trumpet. Scene I brings down the Trumpet line of events to the end of the Sixth Trumpet. Scene II brings down the Reformation Era to its close at the same point of time; and Scene III brings down the events of the Witness Era to its close at the same time. This shows that the Sixth Trumpet is a Grand Era in the history of the earth. In it, the Trumpet line of events, the Reformation era, and the Witness era, all come to a close. The Old Age ends. A new Age begins with the sounding of the Seventh Trumpet.

Act V.

(pp. 45-48,)

Has three scenes. It introduces the

GREAT FINAL WAR,

And brings on the scene the powers which are opposed to each other in the conflict.

ACT V, Scene I. (p. 45,)

Gives the sounding of the Seventh Trumpet, and carries events down to the end of the Great Final War. The symbolism of the War of the Seveth Trumpet is made brief, in this Scene, for two reasons: 1.) The actors in the conflict have not yet been introduced, and greater detail

could not be understood; and 2.) It is a law in the Apocalyptic Drama that the Inside of the Scroll shall lead in the revelation of all important events, and, as only a brief glimpse of the War has been given in the Sixth Seal, only a brief glimpse of it is given here.

Before making a full revelation of the Great Final War, three other scenes are introduced in Act V, which introduce the combatants in the great Conflict.

ACT V, Scene II. (pp. 46-47,)

Presents the United States, from its origin as a nation, down to a period later than the sounding of the Seventh Trumpet. In this Scene the Dragon, the Seventh Head of the Seven-Headed Beast, is presented in its relation to the national birth of the United States. The whole Scene presents a series of collisions between the United States and the Dragon.

ACT V, Scene III. (pp. 47-48,)

Presents Europe, from the fall of the Roman empire, A. D. 476, down to the rise of the Prusso-Roman empire; and gives a brief allusion to the Great Final War, and a premonition of the overthrow of the Prusso-Roman empire.

ACT V, Scene IV. (p. 48,)

Gives the rise of the Dragon Imperialism, with a graphic sketch of its career, previous to and during the Great Final War

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Act VI.

The Great Final War. (pp. 49-50,)

Having introduced a brief sketch of the Great Final War of the Seventh Trumpet, and brought the combatants of the conflict upon the stage, the action of the Drama is now ready to proceed and give a full representation of the struggle.

It might be supposed that the action would move straight on from the Seventh Trumpet, to give the events of the War. But it is the law of the Apocolyptic Drama that the Inside of tha Scroll always leads in the presentation of the events revealed

The Line of the Seals, (Act II.) brought down events to the end of the Sixth Seal, but with important omissions of Sixth Seal events. The action of the Drama had not proceeded far enough for any full representation of the War to be understood; and hence, part of the Sixth Seal was, for the time, omitted; and the Seventh Seal, though broken, was not unrolled.

Before fully revealing the contents of the Sixth Seal, the Scroll was first turned, and the revealments of the Outside brought down to the era of the opening of the Sixth Seal, and the sounding of the Seventh Trumpet. That has now been done. The action has been brought down to the War; and the War has been introduced in the Seventh Trumpet Scene, though without going into any details. In accordance with the construction of the Drama, the events of the war must now be given in the Inside of the Scroll; then the Outside will resume the action, and give the complete account of the conflict. The action of the Drama, therefore, now turns to the Inside of the Scroll.

Act VI has two scenes.

ACT VI. Scene I. (pp. 49–50,)

Again introduces the 144,000, who, in Act II, Scene II, are represented as being sealed. This serves to show that this scene belongs to the Inside of the Scroll.

In Scene I, the progress of the Great Final War is indicated by proclamations issued at different periods of the conflict. The last proclamation shows that the conflict is over, in the final suppression of the vanquished adherents of despotism.

ACT VI. Scene II. (p. 50,)

Gives the course of the conflict under two striking symbols, and carries events down to the overthrow of despotism at Armageddon, in the final battle of the war.

Act VII.

The Great Final War, (pp. 51–56,)

Having thus been fully presented in the Inside of the Scroll, the scene now changes to the Outside of the Scroll, and, in Act VII, the events of the War are fully delineated.

This Act has three Scenes.

ACT VII. Scene I. (pp. 51–53,)

Presents the events of the War under the symbols of the Seven Vials. We have in these vials the most connected and graphic representation of the Great Final War that appears anywhere in the prophecies. All expositors are agreed that the Seven Vials belong under the Seventh

Trumpet. They represent in full the conflict which, in the Seventh Trumpet, is epitomized under the symbol of a Thunder Storm. The Vials carry events to the end of the War.

ACT VII. Scene II. (pp. 53-54.)

Having brought events, in the Seven Vials, down to the end of the War, the action of the Drama completes the record of this era, found in the Outside of the Scroll, by a new Scene showing the Prusso-Roman Empire in connection with the powers that influence it, under the symbol of a Seven-Headed Beast with a Woman on its back. In this symbol, is presented the relation of the Prusso-Roman empire to the Seven Great Empires that existed before it: and also the relation of the empire to the Powers which control it.

In order to show that this Scene belongs to Act VII, and is a part of the vial plagues, the Scene is introduced by one of the vial angels, who shows to John the Seven-Headed Beast with a Woman upon its back, and explains the symbols. This method of showing that this Scene belongs to the same Act as the seven vials, displays wonderful skill. The same method is again employed later on in the Drama, to show that other scenes also belong to this same Act VII.

ACT VII. Scene III.

The Fall of Babylon. (pp. 54-56.)

This scene also is revealed by the same angel, to show that it belongs to Act VII. It represents the fall of Babylon at the end of the War; and represents the mourning for Babylon by her friends, and the rejoicing in Heaven over her fall.

At the close of this Scene, a most important fact is represented. Immediately after the rejoicings over the fall of Babylon, great rejoicings break out in heaven over the Marriage of the Lamb; and the cry is made that the Bride, the Lamb's wife, has made herself ready. This shows that the event called the Marriage of the Lamb *occurs just after the close of the Great Final War.* And it shows that the descent of the Bride, the Lamb's wife, (the Millennial Church,) represented in the last chapters of the Apocalypse under the symbol of the New Jerusalem, *occurs at the beginning of the Millennium.*

Act III.

(*Resumed.*)

The Millennium. (pp. 57-60.)

It will be remembered that, after the breaking of the Seventh Seal, in Act III, the Scroll was not any further unrolled; but the action of the Drama was interrupted, and turned in Act IV, to the Trumpet line of events. Act III, is now resumed, and the revealments of the Seventh Seal are given.

That this is a resumption of Act III, and the Seventh Seal, is apparent from several considerations:—

1.) The structure of the Drama, given in a scroll rolled up, makes it apparent that the Scroll will be unrolled to the end. But if there be a further unrolling of the Scroll after the Seventh Seal is broken, this is the only point in the Drama where its revealments are given.

2.) After the Seventh Seal is broken, it is preposterous to suppose that the Drama closes without making any further revealments of the Seventh Seal. Yet, such is the fact, unless we find those revealments at this point.

3) Since the Scroll contained a revelation of events down to the end of the world, it is certain that the Inner or Seal side of the Scroll gives revealments respecting the latest age, as well as the Outside. For, it is the universal structural law of the Apocalyptic Drama that, in every age, the Inner or Seal side of the Scroll leads the revealments. The action of both the Outside and the Inside of the Scroll has, at this point, been brought down to the Millennium; and the revealments respecting the Millennium are now about to be made for the first time; and according to the structural law of the Drama, the first revealment of the Millennium in what now follows belongs to the Inner or Seal side of the Scroll.

4.) The interruption of the revealment of the Scroll at the breaking of the Seventh Seal, in Act III, can be readily explained on the hypothesis of the resumption of the revealments of the Seventh Seal at a later point in the Drama. The action was evidently interrupted at that point because the revealments of the Seventh Seal could not be understood at that time. It was necessary to bring down all the revealments, of both the Inside and the Outside of the Scroll, to the Seventh Seal, before the revealments of the millennial age could be properly comprehended. Since that has been done, we naturally expect that Act III will now be resumed, and the events of the Seventh Seal be given.

5.) Finally and conclusively: it is evident from the nature of the symbolism that what follows belongs to the Inner or Seal side of the Scroll. In the first four seals a Man on a Horse is the uniform symbol. Here we again have a Man on a Horse introduced, showing that, at this

point, the action turns from the Outside of the Scroll to the Inside, and the action of the Seals begins again.

These considerations prove conclusively that what follows is the continuation of Act III. The symbolism of the Man on the White Horse makes it absolutely certain. This method of marking the recurrence of the Inside of the Scroll by the nature of the symbolism shows superhuman skill, and, like all the rest of the structure of this wonderful Drama, reveals it as the production of no human mind, but of a Divine Artist.

Act III *Resumed*, carries events through e Millennium on to the General Judgement. It has three Scenes.

ACT III, Scene I. (p. 40,)

Was interrupted as soon as as the Seventh Seal was broken. The resumed action of the Drama begins with

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ACT III. (*Resumed.*) Scene II. (pp. 57-58.)

Instead of beginning with the Seventh Seal, where Act III, Scene I was interrupted, the action of the Drama, with superhuman skill, beglns back in the events of the Sixth Seal. This serves a double purpose: it makes the transition from Act VII on the Outside of the Scroll to the line of the Seals apparent by the nature of the symbolism,—the Man on the White Horse; and it connects the Seventh Seal directly with the events of the Sixth Seal, and shows, what is not showed any where else in the prophecies, that the Millennium follows directly after the close of the Great Final War of the Sixth Seal and the Seventh Trunpet.

In the line of the seals, the events of tne War of the Sixth Seal have as yet been very cursorily set forth; especially the closing Scenes of the War, the most important of all, comprising the events of the Sixth and Seventh vials,—the invasion of Palestine, and the battle of Armageddon. This closing era of the Great Final War is now presented.

The Man on the White Horse is the Power fighting for God going forth to meet the invaders in Palestine. The closing scenes of the War are most graphically delineated. The symbolism will be explained in the next Section.

ACT III (*Resumed*) Scene III, (pp. 58-59,)

Begins with the opened Seventh Seal, and gives the revealments of the Millennium disclosed by the part of the Scroll unrolled after the breaking of the Seventh Seal. It carries events through the Millennium, from the begining to the close, and on to the General Judgment.

ACT III (*Resumed.*) Scene IV. (pp. 59-60.)

The Millennium.

Some have thought that this Scene goes on from the General Judgment described in the close of Scene III, and portrays the future State. But, as has already been remarked, it is evident from the close of Scene III of Act VII, that the Marriage of the Lamb occurs just after the close of the Great Final War. And undoubtedly it is the Marriage of the Lamb that is here set forth, under the symbol of the New Jerusalem coming down from God out of heaven, as a Bride adorned for her Husband.

The only thing against this view is the thought that the New Heaven and the New Earth belong to the future state. But many things prove that the New Heaven and Earth here spoken of belong to the Millennium:—

1.) I think it is the same New Heaven and Earth mentioned in Isaiah LXV. 17. And there the entire context shows that the new heaven and earth are Millennial; the millennial glory of Israel being the subject of the prophecy.

2.) It accords with the imagery of the Apocalypse: In all the visions of the Great Final War, the Old Heaven and Earth pass away at the close of the War. The Sun is darkened: the Moon is turned to blood: the Stars of heaven fall: the Heaven departs like a scroll when it is rolled together: the Mountains and Islands are moved out of their places. This is only a representation of what John saw in the panoramic or symbolic Heaven and Earth that was presented before his eye. The dissolution of the landscape at the end of the Sixth Seal and of the Seventh Vial, symbolizes the destruction of the Old Era, with all its institutions; and the Old Heaven and Earth as exhibited in the Landscape beheld by the prophet having passed away at the end of the War, it is natural that, at the begining of a New Era in the commencement of the Millennium, a New Heaven and Earth should appear before the eye of the prophet, to indicate the New Era with its new institutions.

3.) The New Heaven and Earth are connected here with the descent of the Bride. And, as we have seen, we learn from Revelation XIX. 5-9, that the Marriage of the Lamb occurs immediately after the fall of Babylon, at the end of the Great Final War. The descent of the Bride here, therefore, is at the beginning of the Millennium.

4.) The only argument against this view is that Peter connects the new heavens and new earth with the destruction of the world, at the final judgment. But the language of Peter is not symbolic, but literal. He speaks of events that are literally to occur at the end of the world. And this literal destruction of the earth at the end of the world is the basis of the symbolic language of the Book of Revelation. If there were no

beasts, or women, or men on horseback in the natural world, these objects would not be used as symbols in the Apocalypse. So, in the Apocalypse, the symbolic New Heaven and Earth at the beginning of the Millennium, symbolizing the New Era with its new institutions and its blessedness, is based on the fact that, at the end of the world, there will be literally a new heaven and earth, as Peter foretells, when the old shall have passed away, consumed by fire.

It is therefore evident that the passage in Peter, so far from constituting an objection to the idea that this is a symbolic heaven and earth at the beginning of the Millennium, is actually the foundation on which the symbol is based.

5.) All the rest of the Scene bears out the idea that this is the Millennium, and not a future state of existence. The symbolism shows that the world is not all converted;—but the Church is represented as in the midst of the world as a city. Within, all is holy ; without, are sinners still. And all the symbolism, as will be seen in the next Section, comports perfectly with the idea that, not the future, but the millennial state is here represented.

Inside Epilogue. (p. 60,)

Next follows the Epilogue of the *Inside* of the Scroll, spoken by Christ. It is only when the true character of this passage is known that its grandeur and majesty appear. Hitherto, buried as it is in the middle of a chapter, the true significance of the passage has not been comprehended. It concludes with fitting majesty the revelation of the Inside of the Scroll.

Act VII.

(*Resumed.*)

Scene IV. (pp. 61-62.)

Many considerations prove that this is not a continuation of Act III, *Resumed*, but a resumption of Act VII:—

1.) It has greatly perplexed commentators to find in this 21st chapter of Revelation the New Jerusalem represented a second time as coming down from heaven. This is readily explained when the structure of the Apocalypse is understood, and it is perceived that this is another Act in which the same event is presented that is symbolized in Scene IV. of Act III *Resumed*. That was the Inside of the Scroll. This is the same event, symbolized more perfectly in the Outside of the Scroll.

2.) This scene is introduced by one of the vial angels. This fact is set forth in the Drama, in order to show that the Scene belongs to Act VII. The same method is adopted to identify this Scene with Act VII that was employed to show that Scenes II and III of Act VII belong to that Act. One of the vial angels introduces those scenes and remains to their close, just as is the case here. This method of identifying these last two scenes with Act VII shows wonderful skill in the construction of the Drama.

3.) Act VII, Scene IV, begins just where Scene III of Act VII closes. That Scene closes with the announcement of the marriage of the Lamb. This Scene opens with the Angel showing John the Bride descending out of heaven as a city.

4.) The entire structure of the closing scenes of the Drama is thus revealed as by a flash of light, and we can comprehend the significance of that wonderful Epilogue which closes the action of the Inside of the Scroll.

5.) The construction of the Scroll makes it certain that these Scenes, IV and V, belong to Act VII. The Scroll was written within and without. Both the Inside and the Outside of the Scroll made revealments respecting every age. The revealments of the two sides run down through the ages in striking parallel with each other. It must be believed that *both sides* of the Scroll contain revealments concerning the Millennium. But if there are such revealments in the Outside of the Scroll, they are only to be found in these two Scenes.

6.) At the end of Act III *Resumed*, Scene II, both sides of the Scroll have revealed events in full, down to the end of the Sixth Seal and the Seventh Trumpet. Both sides of the Scroll have, at that point, brought events down to the verge of the Millennium, but neither side has given any representation of the Millennium. In Scene III of Act III *Resumed*, the Scroll is unrolled to the end, and, in Scenes III and IV,

the revealments of the Inside of the Scroll concerning the Millennium are fully given.

But, in unrolling the Scroll to the end, the Outside, also would surely contain revealments concerning the Millennium. It does; and they are found here, in Scenes IV and V, of Act VII.

7.) This is in perfect accordance with the method of the Drama, in which the Inside of the Scroll leads in all revealments, and is followed by the more perfect revealments of the Outside. The Outside and the Inside of the Scroll run parallel with each other. Both sides contain revealments of every era. And in the revealments of every era, the Inside of the Scroll leads, and is followed by the Outside. The Inside sketches: the Outside fills up and completes the sketch. Thus the Inside sketches the Great Final War: the Outside completes the sketch. So here, the Inside sketches the Millennium: the Outside, in these two scenes, completes the sketch.

8.) By understanding that these Scenes belong on the Outside of the Scroll, the structure is perfectly consistent and harmonious. Apart from this idea, the last chapters of Revelation are a confused mass without method or order.

The symbolism of the Scene will be explained in the next Section.

ACT VII, (*Resumed.*) Scene V. (p. 62,)

Presents a later picture of the Millennial Church than that presented in the preceeding Scene. It closes the revealments of the Millennium found in the Outside of the Scroll.

Epilogue.

The Drama closes with an Epilogue, spoken, part by the angel, and part by Christ.

Such is the structure of this most wonderful Drama. It moves through the intricate maze of human events down to the end of Time, delineating them with a graphic simplicity and power wonderful to contemplate. A presentation of a course of events so extensive and so complicated, in a manner so simple, and yet so thorough and complete, is beyond the compass of the human mind, even to conceive the plan, leaving out of view the truth of the predictions. Every one who will study the structure of the Apocolypse sufficiently to obtain a clear comprehension of its method and arrangement, must perceive in it a superhuman wisdom which proclaims its author divine.

PART II.

The Book of Revelation.

(*Continued.*)

SECTION THIRD.

The Book of Revelation Explained.

Within the limits of this Key it will be impossible to enter upon an exposition of the Symbols of the Book of Revelation. All that can be attempted is to give in rapid outline the interpretation, and some of the evidence going to prove the correctness of the application of the symbols.

At the risk of some unavoidable repetition, it is deemed best to follow closely the division of ths Drama into Acts and Scenes, as given in Section I of Part II. And throughout the present Section reference will be constantly had to the text as given in Section I. A repetition of the text is unnecessary; but, at the head of each Scene, the pages are given where the text is to be found; and the student of prophecy will the better follow the explanation by keeping the entire text constantly before the mind.

Act I.

THE SEVEN CHURCHES.

I. The Church of Ephesus, (pp. 31-32,)

Symbolizes the Spiritual Church of Christ, from the time the Revelation was given down to the era of the Theodosian Persecution, about 390 A. D.

The Character of the Church is represented as comparatively pure. It is in spiritual communion with the Savior, who is represented as walking in the midst of the Churches in that age, and holding the ministers in His right hand It is full of zeal and devotion and patient endurance and faithful labor and earnest steadfastness. Its only fault mentioned is that it has left its first love.

The Beginning of Apostasy has already set in, especially among the ministry, the successors of the Apostles, who have so far apostatized that they are no longer worthy to be called the ministers of Christ; and this Church is commended because it has tried and rejected these ministers.

The Threat to the Church is that its candlestick shall be removed, so that it shall no longer give its light to the world.

The Blessing pronounced upon the Victor in this age, is to enjoy the highest communion with Christ, so that he feeds upon Christ the living bread, having the indwelling of the Holy Spirit as an abiding guest.

All these conditions mark the true followers of Christ in the era mentioned.

The Church was Kept Pure in the early ages of Christianity by the frequent recurrence of persecution by the pagan Roman empire. Still, in times of comparative ease, hierarchical tendencies appeared among the Christian ministry. The departure from primitive purity was not, at first, toward errors of doctrine, or looseness of morals, so much as a tendency among the ministry to arrogate authority—a tendency which continued to grow, and finally developed into the Papacy.

In the middle of the third century, this tendency led to

The Separation of the Novatians from the mass of the Church; and, soon afterward, the growing hierarchical tendency led to the separation of the Donatists. These Separatists, revolting against the growing tendency of the Church toward hierarchical centralization, went back toward the primitive simplicity of church life. They claimed to be the true Church; and rejected the claim of the ministers of the majority party to be the successors of the Apostles.

The Great Fault charged upon this Church is that it had left its first love.

No charge of any kind ever soiled the reputation of the Novatians, who were gentle in manners and pure in life; but the Donatists, like the Scotch Covenanters and French Huguenots, were made sore by persecution, and upon their taking up arms in self-defence, the mobs associated with them committed great cruelties in assailing their enemies. They left their first love to God and man, and became fierce and bitter.

This was their great fault; and for this fault their candlestick was to be removed. After the Revolution of Constantine by which the Roman empire became Christian, the hierarchical tendencies of the Bishops grew rapidly, and the general standard of religious life declined, in doctrine and in morals. The Separatists, by their antagonism with the established order of things would naturally draw back from partaking of this decline. The repressive measures against them were gradually made more severe after the time of Constantine, until the edicts of Theodosius punished them with death. After some twenty years of stern persecution, they disappeared from public view, and, in the early part of the fifth century were driven to maintain their worship in secrecy.

Thenceforth the Church was in the wilderness: the Two Witnesses were prophesying clothed in sackcloth, worshiping in the temple hidden from public view, while the outer court was given to the Gentiles. The threat was fulfilled: the candlestick of the Church of Ephesus was removed: its light was hidden, and no longer shone in the sight of the world.

II. The Church of Smyrna, (p. 32,)

Is the Witness Church clothed in sackcloth.

THE CONDITION OF THE CHURCH is reflected in the somber tone of the Epistle. The Church is in great tribulation, poverty and suffering. The Master represents himself to them as sharing their adversity. He reminds them that as they are killed and crushed and driven into darkness, so He was crucified and laid in the tomb. But He states for their encouragement that, though like them He was put to death, yet He is alive again.

It is not their lot to engage in active service, but only to endure and suffer. And yet though thus poor and oppressed they are rich. No promise in this world is made them, but only after death a crown of life. Their blessing is a sad one,—that though in this life of persecution they are constantly the prey of death, yet they shall not be hurt of the second death.

THE APOSTACY has progressed in this age: in the former era it was only the ministry who claimed to be Apostles and were not. But now the mass of Christian society is corrupt: they "claim to be Jews [or the Christian seed of Abraham] and are not," but are of the synagogue of Satan.

All this is strikingly characteristic of the Church in the age of Persecution, from the time of Theodosius till the Witnesses could no longer be found by their persecutors.

III. The Church of Pergamos, (p. 32,)

Is the symbol of the Church in the Dark Ages, from the establishment of the Papacy down to the era of the Crusades, A. D., 1095.

The Condition of the Church in this era is one of the deepest depression. It is completely overshadowed, "dwelling where Satan's throne is." The poor oppressed Church has little spiritual life. Its feeble existence consists only in holding fast the Name of Christ. The Papacy, in this age, puts Mary and the Saints in the room of Christ in heaven as the intercessors for sinners; and places Pope and priest in His room on earth between man and God; and the poor Witness Church alone holds fast the name of Christ, and does not deny His faith. They live no high and holy life; and yet it is much they do in holding fast the name and faith of Christ. Faithful among the faithless, they, Abdiel like, stand true to their Lord. Persecution even unto death has not shaken their steadfastness.

The Error of Balaam and the doctrines of the Nicolaitanes are the two especial faults laid to the charge of this church. It is not known what the doctrines of the Nicolaitanes were. The error of Balaam was wishing to curse Israel. These poor oppressed Witnesses fall into the same error of a cursing spirit. Like the Puritans of England, the Covenanters of Scotland, and the French Huguenots of the Cevennes, much of their preaching would naturally consist of curses of papal Babylon, and denunciations of their enemies. They had Balaam's bitterness of soul; and if sometimes they spoke of higher hopes and the blessings of the gospel, it was when they, like him, were under the overpowering influence of the Spirit of God that moved them to a higher mood than the bitterness in which they habitually dwelt. This was their great fault. If they had preached the gospel of salvation and lived the religion of love, the gospel would have been the power of God, even as it was in the days of the Apostles, and as it was afterward in the time of Luther. But indulging in a spirit of bitterness and hate and turning aside to denunciations, they did but little good, and left the papal world which they hated to its doom, to be destroyed by the sword of the mouth of Christ.

Their Other Faults, as charged upon some of them, were eating meats offered to idols and committing fornication. No doubt many of them held their religious views in secret, and made a show of conformity to the religion of Rome. This would be like conformity to heathenism in the Apostolic Age, and would, in the language of that era, be called

eating things sacrificed to idols, and committing spiritual fornication.

Christ represents himself to these dark, stern Witnesses in no endearing aspect, but only as the bearer of a two-edged sword. They so conceived and presented him.

THE BLESSING promised them strikingly marks the age. Those who overcame, and triumphed over the fierceness and gloom of soul which weighed them down, and rose into the atmosphere of meekness and love where they could hold sweet communion with the Savior, were to be the covenant guests of the Lord. He would give them a white covenant stone, and would sometimes come and be their indwelling Guest, when He would give them heavenly manna to feed on in secret; and when they died He would receive them into heavenly mansions, to be His covenant Guests forever. This is the promise of the hidden manna, and the covenant white guest-stone.

All this is very like the deadness of the world, and even the true Church, in the Dark Ages extending from the rise of the Papacy to the beginning of the Crusades.

IV. The Church of Thyatira, (p. 33,)

Symbolizes the Witness Church, in the age from the beginning of the Crusades down to the Reformation of the Sixteenth Century.

A GREAT AWAKENING was caused throughout Christendom by the Crusades. They awoke Europe to life, and with Europe the Witness Church awoke. Everything in the epistle shows the higher and more active spiritual life of the Church in this age; and the historic condition of the Witnesses corresponds with it.

The Waldenses aroused to a more zealous preaching of the gospel, and they and their coadjutors spread the truth abroad everywhere. It took deep root in Southern France. The Albigenses were trampled down; but wherever the persecuted saints were driven they carried aloft the torch of the gospel, and everywhere diffused the elements of religious illumination. The truth began to seethe and work in Italy, in France, in Germany, in Spain, in the Low Countries, in the British Isles; so that when the Reformation Trumpet of the Sixteenth Century was sounded, the hearts of men were everywhere prepared to receive the truth, and the light burst out all over Europe at once.

CHARACTERISTICS OF THE ERA.

It is this active Church, full of good works and love and faith, and service and patience and growth in activity and grace, more and more from the beginning to the end of the era, that is symbolized by the Church of Thyatira. Its activity and zeal and grace are more than those of the Church of Ephesus.

And it is implied that but for the lack of greater diligence, they might

cast out the woman Jezebel, (the Papacy), who, it is intimated, only exists by their sufferance and neglect of duty.

But Christ does not urge this Church to greater diligence. He lays on them no other burden; but only tells them to hold fast what they have till He come.

And He promises to come and cast the woman Jezebel and her children into great tribulation, and to kill her children with death, "so that all the churches may know that I am He that trieth the reins and the heart." This promise was fulfilled in the Reformation of the Sixteenth Century.

CHRIST'S REVEALMENT of himself to this Church is full of the glory in which He appeared to the Apostle John,—as "the Son of God, who hath His eyes like a flame of fire, and His feet are like unto burnished brass,"—showing how gloriously He manifested His power in this age.

THE BLESSING looks forward to the final victory. It is not promised simply to him that overcometh, but to "Him that keepeth my works unto the end [of the conflict begun at the Reformation.]" The victors who receive this blessing are the Saints of the Latter Days, who shall have power over the nations, and rule them with a rod of iron, and break them in pieces like a potter's vessel. All this is fulfilled in the triumph of the church in the great coming Age. (*Rev. XII. 5-8; XIX. 11-16.*)

V. The Church of Sardis. (p. 33,)

Symbolizes the spiritual followers of Christ in the Reformation State Churches of Europe.

A RELIGIOUS LAPSE from the zeal and growing spiritual development of the Church of Thyatira is here recorded. After the Reformation of the Sixteenth Century the minds of Christians were turned away from the simplicity of faith to metaphysical doctrinal speculations. It was an age of creeds and sects. Faith was regarded as having for its object, not Christ, but Christian doctrine: correct doctrinal belief was thought essential to salvation. Repentance was regarded as mere sorrow for sin, instead of a turning away from it and the consecration of the life to Christ. Christians lived a life of sorrow for sin, instead of consecration and faith. The standard of piety was low; and many contented themselves with mourning over shortcomings, rather than efforts to come up to that low standard. Almost the only faith rested on the memory of a past experience of conversion, and had as its aim, not a present salvation from sin, but, the hope of final salvation after death.

POLEMIC ZEAL became the special characteristic of the age. There being little consecration and faith, there was little love for the Savior; and zeal for doctrine substituted hate of opponents for the essential

brotherly love of the gospel. Men had little kindliness; and they substituted zeal of doctrine for faith in Christ and love to God and man, and sorrow over sin for consecration to Christ and benefactions to man.

The Reformation era has been an era of sects and polemic zeal, leading often to bitterness and often to warfare. There has been strife for religion every where; Catholics and Protestants arrayed against each other, and often Protestants against Protestants. Where the Protestants were not strong enough to fight, they perished in dungeons, on scaffolds, at the stake. Where stronger, they took the sword, and often perished by it.

In such a state of things the spirit of Christianity must lose its power. On the Continent of Europe, a formal Protestantism has lapsed into actual infidelity. In Britain, the dogmatic bitterness of Puritan and Covenanter zeal brought reproach upon religion by its austerity and violence, and resulted in a general reaction into irreligion after the restoration of the Stuarts.

The Church of Sardis came to an end in Britain, when the Protestant Church established by law in the Sixteenth Century was overthrown by the triumphant Puritans. It still exists on the Continent of Europe; and will continue to exist until the Death of the Witnesses, in the near future.

The Arraignment of the Church of Sardis is more severe than that of any other of the seven churches. It is not charged so much with faults and sins, as with lifelessness. It has a name to live and is dead, and the things that remain are ready to die. This dreadful picture was never fully realized in England: there the Church of Sardis came to an end before the age of lifelessness set in. But it is fully realized in the Protestant countries of the Continent. There faith has given place to infidelity, and Christian morals have lapsed into every form of vice, and open defiance of God in desecration of the Sabbath. There Christianity is a form, and the form of godliness that remains is ready to die.

But every where in this Church of Sardis there are a few faithful ones who have not defiled their garments, and who walk with Christ clothed in the white raiment of salvation.

A Dreadful Threat is uttered that Christ will come suddenly upon the Church of Sardis to judgment and punishment. And it is remarkable how perfectly the fulfillment bears out the threat. In Britain, the Church of Sardis was suddenly destroyed by the Puritans in the revolution of 1640; and, on the Continent of Europe, its destruction will be as sudden, at the time of the Death of the Witnesses. Christ will fulfil His threat, "if, therefore, thou shall not watch, I will come as a thief,

and thou shalt not know what hour I will come upon thee".

CHRIST'S REVEALMENT OF HIMSELF intimates one of the characteristics of this Church of Sardis. He represents himself as having the Seven Spirits of God, and the Seven Stars. The ministry of this Church of Sardis have, with all their faults, been held by Christ in a certain degree of faithfulness to Him. They have held and taught sound doctrine, and have given great care and much learning to the exposition of the Holy Scriptures.

THE BLESSING to him that overcometh in this Church has no triumph, but only recognition and final salvation. It is the poorest of all the Blessings pronounced upon the Churches.

Every thing is in perfect keeping. Every thing is in perfect accord with the state of the Spiritual Church in the Protestant State churches of Europe after the Reformation of the Sixteenth Century.

VI. The Church of Philadelphia (p. 34,)

is the symbol of the Spiritual Church in the United States. It was established about 1620 A. D., especially in the founding of the New England colonies. Virginia was settled by adventurers; New England, by religious refugees seeking a new home for conscience sake.

THE CHARACTER of the Church of Philadelphia may be pronounced fairly good. The Church is addressed in terms of commendation, but commendation of no high order. It has a little strength, and has kept the word of Christ, and has not denied His name. It is not such commendation as was given to the Church of Ephesus, or the Church of Thyatira. But it is not charged with blame. It is not marked by a high order of piety or devotion; but within its range of endeavor it has been faithful.

This is characteristically true of the religious life of our country. We live on the plane of religious life characteristic of the Reformation Age. The prevailing tone of spiritual feeling has been sorrow for sin, and the service of the conscience. Just now, in our time, some are beginning to comprehend, though very imperfectly, the life of consecration and faith. But the Open Door is before us, which no man can shut; and we shall go on from one degree of advancement to another, until we attain at length to the standard of millennial holiness.

THE PROMISES to this Church are exceeding great:

1) It is to be kept "from the hour of trial which shall try all them that dwell upon the earth." This promise will be fulfilled in the era of the Death of the Witnesses, when all the Old World will be downtrodden by the Dragon and the Beast and the False Prophet, and religion will be trampled down all over Europe. We shall escape that fiery trial.

2) THE "SYNAGOGUE OF SATAN" "who say they are Jews and are

not," are to come and bow down to us in submission. These are the same false Christians who persecuted the Church of Smyrna, (*Rev. II. 9*), and, by their persecutions, drive the Church into the wilderness for the 1,260 days. But, in our time, the Wilderness Era will come to an end. It will be followed by an Era of Conflict in which the United States will triumph. Then "the synagogue of Satan" falsely claiming to be Christian will be overthrown; and will come bending to our feet in submission, and understand at last their own errors, and know that we are the true people of God.

3) The Imminent Coming of Christ is promised to this Church. It is very remarkable that Christ promises to the Church of Philadelphia alone an early coming. He speaks of His coming to the other churches, but in general terms. But now the great crisis is drawing near, and He emphatically declares, "I come quickly." This declaration fixes the era of the Church of Philadelphia in the Latter Days.

4) A Crown is promised us if we hold fast, and are faithful to our destiny. This is the symbol of royal rule. And when the victory shall be won by America in the Great Final War, soon to come, the saints will reign: the Christians of America,—the Church of Philadelphia,—will rule the world. Then they will wear the crown here promised.

Christ's Revealment of Himself to the Church of Philadelphia is full of hope and promise. He reveals himself as "the Holy One," because this Church is to be holy, and lead the world on in the era of millennial holiness. He reveals Himself as "True," because He will surely keep all His promises, and fulfil in the Church of Philadelphia His Covenant with His people. He reveals Himself as "He that hath the Key of David," having all the promises given to Messiah, the Son of David, which will be fulfilled in the reign of this Philadelphian Church. He reveals Himself as "He Who openeth and no man shutteth, and shutteth and no man openeth," because He has given to the Church of Philadelphia an open door which none can shut; a door of usefulness, of missionary work, of influence, of power, and of constantly growing illumination, knowledge, wisdom, grace, spirituality and holiness.

The Blessing, also, shows the grand destiny that opens up before the Church of Philadelphia. He that overcometh shall be a Supporting Pillar of the Temple of God, and shall never be removed, but shall stand as a Pillar forever. And Christ will write upon him the name of God, and the name of the City of God, the New Jerusalem which cometh down out of heaven; and the New Name of Christ.

This is in allusion to the millennial Church; and it shows that the victor of the Church of Philadelphia will be a dweller in the New Jerusalem, the Church of the Millennium. That Church is the Lambs Bride. The

New Name of Christ is "*Ishi*," Husband * assumed in the new age when Christ shall enter into a new and more endearing relation with His people, And this new name of Husband will be written upon the Philadelphian Church, which will during the Millennium, reign with Christ over the earth, His royal bride and the Queen of the nations.

All this,—the moderate attainment of the Past, and the advancement and glory of the Future,—suits the Church in the United States, and is applicable to no era of the Church beside.

VII. The Church of Laodicea (p. 34,)

Is the symbol of the Spiritual Church in Britain under the State Church, from its re-establishment at the accession of Charles II, 1660, A. D.

At first view, it does not appear how the Church in America can be the Sixth Church, and the Church in England, the Seventh. But such in fact was the order of time in their establishment. The Church in America was founded by the Puritans about 1620, A. D. The established Church in England,—the Church of Sardis,—was overthrown in the Revolution of 1640. When the Church of England was re-established at the Restoration of the Stuarts, it was later in origin than the Church in America. This Spiritual Church is thus the Seventh in the order of time.

Its Spiritual Condition is here strikingly set forth. After the Restoration, 1660 A. D., a grand religious reaction set in. The example of the court, and the reaction from the gloominess and austerity of the Puritans, brought about a general lapse of the nation into irreligion and profligacy. Religion became merely a form. The ministers of the established Church were fox hunters and gamesters; and, usually, humble servitors of the country squires, amusing them at cards, acting for them as Magistrates executing the severity of the laws upon poachers and petty thieves, and marrying some dependent kinswoman. Their ministerial office was, as a rule, taken merely for subsistence, and was appropriately termed a "living." They were usually unconverted men, and under their ministry the services of religion were a more outward form.

Among the Dissenters, there was personal piety and decency of life; but the doctrines of Calvinism, in many instances degenerated into Antinomianism, robbed the gospel of much of its power. The Wesleyan Revival saved Christianity in Britain from following the same course of decadence as on the Continent.

Even at that time, the great era of Trade and Industry had set in, of which England was the center. The Idolatry of Mammon was established. Business became divorced from religion, and often from morality. "Business is business" became an adage; and Business became nothing else but business; all friendship, all sentiment being separated

*See Hosea II, 16.

from it. It crushed down generosity, and even justice. Business became so debauched that the principles of common honesty were continually violated, without any disgrace attending their violation. Even among church members, to be rich and increased in goods became the great desideratum.

In this service of Mammon it was held that Business is first,—above sentiment, above friendship, above honor, above charity, above justice, above all the commands of God regulating the dealings of men with their fellows. So that, in the British church of Laodicea, a man might violate all these and yet maintain the narrow code of business uprightness that prevailed, consisting chiefly of paying debts when due. The man who did this was held blameless. A man might be accounted a good Christian, while his heart was withered with avarice and selfishness, and his life blotched with injustice and wrong.

Religious Life became dwarfed. Christians, under such influence, would naturally become in great measure indifferent to the obligations of Christianity, and lukewarm in their allegiance to Christ. There could be no warmth of zeal for any thing connected with religion. The old zeal for doctrine passed away, succeeded by latitudinarian indifference. Sectarian zeal departed: one denomination was as good as another to such lukewarm professors. Men became broad in their religious views; not so much from increase of charity, as from attenuation of spirituality: like diluted treacle, the spiritual nature spread itself abroad, for want of sufficient spiritual gluten to keep it fixed in any form of religious belief.

They were proud of their wealth, and were ignorant of their spiritual poverty. They claimed that they had need of nothing, when the shame of their spiritual nakedness was apparent to all. Blind, they knew it not.

Grevious Chastening must follow such decadence. Such a state of religious life is harmful to the world, and needs to be corrected by chastisement. And the Church of Laodicia is to suffer "the Great Tribulation." Christ declares that He will spue it out of His mouth: it is to be utterly rejected.

These English Witnesses are to be killed by the Beast from the Pit. The Death of the Witnesses takes place especially in Britain. Christ loves them; but it is intimated that His love will cause Him to rebuke and chasten them.

And it is further intimated that this chastening will cause repentance, and a return to the Lord. After the day of trial and rebuke is over, Christ will come as a guest and knock at the door of this Church; and it will open to Him, and He will come in and sup with them in a feast,

which we learn later on in the Drama is the Marriage Supper of the Lamb. They shall then be partakers of that great "Feast of fat things, of wine on the lees," which Christ will make for all peoples on the eve of millennial blessedness.

CHRIST'S REVEALMENT OF HIMSELF to this Church has a strong savor of rebuke. He declares Himself the Faithful and True Witness, as though implying their unfaithfulness as Witnesses.

THE BLESSING to the Church of Laodicea shows that the Church finds restoration to the favor of God, and shares His glory. It will be the victor's reward to sit down in the throne of Christ. In the Great Final War, as we shall hereafter see, Britain will join America in warring for the cause of God and man against Despotism and False Religion. At the last, the Churches of Philadelphia and Laodicea will stand together for God and the right, and will share together the victory and the glorious reward.

Every one must be struck with the remarkable manner in which the Seven Churches symbolize the Spiritual Church of Christ in the various eras of its existence. Such marked parallelism cannot be fortuitous: the Seven Churches are symbolic of the Spiritual Church in the several eras of its existence.

Act II.

POLITICAL EVENTS CONNECTED WITH THE VISIBLE CHURCH DOWN TO THE END OF THE SIXTH SEAL.

ACT. II. Scene I.

THE FIRST SIX SEALS. (pp. 37, 38.)

I. The First Seal. (p. 37.)

The opening of the First Seal allowed the Scroll to be unrolled a little way, and there appeared before the vision of the prophet * a Man on a

* NOTE. The question arises whether John beheld merely the representations on the Scroll. I think not. Angels appeared and talked with him; and events were presented on a grand scale. It seems that the appearance of different parts of the Scroll was the signal for the revelation to the eye of the Seer of different successive landscapes and symbols.

White Horse. A Man on a Horse is the symbol of Church and State united: the Church ruling the State; the Man symbolizing the Church, and the Horse the State.

This Man on a White Horse symbolizes the union of Church and State under Constantine and his successors, down to the time of Theodosius, about 390, A. D. The white color of the horse indicates the comparative purity, in this era, of the Christian Roman empire, and its freedom from bloody persecution. The Bow of the horseman indicates the constant skirmishing of the Bishops, and the light penalties of suppression and banishment which they inflicted, through the favor of the Court, upon each other. The horseman going forth to conquer indicates the grand progress made by the Hierarchical Church in this era, both in the Roman empire and abroad.

II. The Second Seal.

THE MAN ON THE RED HORSE, (p. 37,)

Symbolizes Church and State united in the Roman empire, from the reign of Theodosius to about the time of the fall of the Roman empire, 476, A. D.

The red color of the horse indicates bloody persecutions and wars upon all Christians who were regarded as heretics, by the Roman power under the influence of the orthodox bishops. This persecution raged so fiercely that, early in the Fifth Century, the Witnesses were driven into obscurity. The persecution continued till they could no longer be found.

III. The Third Seal.

THE MAN ON THE BLACK HORSE, (p. 37,)

Symbolizes Church and State united in Roman Europe, under the power of the Popes.

Leo, the Great, whose pontificate extended from 440 A. D., to 460 A. D., was the first Roman bishop to put forward the claim of papal supremacy. He is called by Church historians the Father of the Papacy. But the power of the Papacy was established by Gregory the Great, about the end of the Sixth Century. In his pontificate, the Papacy may be said to have mounted the State as a rider; though it was not firmly seated till the Ninth Century, when the power of the Franks, under Pepin and Charlemagne, gave to the Popes a wide supremacy.

The black color of the horse indicates the spiritual darkness and depression of the age.—The "Yoke" * symbolizes the yoke of papal oppression fixed upon the neck of the nations, and especially upon the Church. The sale of food shows the spiritual dearth of the word of life, in an era when all the offices of religion were held at sale. Confession, masses for the dead, and the pardon of sins, all had their price.—The command

* NOTE. The word rendered "balance" is *zugos*, a yoke.

not to hurt the oil and the wine indicates that this era was not an age of persecution of the true Church. In those Dark Ages, there was but little stirring of spiritual life; and the Witnesses remained in quiet obscurity, doing little to attract the attention of their persecutors.

IV, The Fourth Seal.

THE MAN ON THE PALE HORSE, (p. 37,)

Symbolizes Church and State united under the sway of the Papacy, in the Age of Fierce Persecution extending from the beginning of the Crusades, 1095, A. D., down to the end of the persecution of Protestants by Catholics. It includes the persecutions of the Waldenses, Albigenses, Lollards and Hussites, before the Reformation of the Sixteenth Century; and the fierce persecutions of Protestants after that event, ending with the Dragonades of Louis XIV, near the close of the Seventeenth Century.

The symbol indicates fearful persecutions. In five Crusades, organized by the influence of the Papacy, Europe hurled itself with dreadful loss of life against the Saracens in Asia. For almost two hundred years, an unceasing stream of warriors poured from all parts of Papal Europe to war upon the Infidels of the East.

The Witnesses, moved with the universal stirring of religious enthusiasm, roused from their lethargy to propagate the gospel far and wide. Their activity and success attracted the attention of the Papacy, and a Crusade was organized against the Albigenses of Southern France, in which several million lives were destroyed. And from this time on persecution never slumbered. Every voice that was uplifted against the errors of Rome was stifled by persecution.——But the grandest age of persecution began after the Reformation of the Sixteenth Century. Then all the war-dogs of bigotry were turned loose. The Jesuits were organized especially for the suppression of Protestantism by persecution: the Inquisition was established: blood flowed like water in Italy, in Spain, in Portugal, in Germany, in Britain. In France and the Netherlands persecution compelled revolt, and fierce wars raged for almost half a century. In Germany, during the Thirty Years War, the country was reduced to a wilderness, and sixteen millions of people perished. In this dark era, to say nothing of the myriads who perished during the wars of the Crusades, it is estimated that, of Protestants alone, nearly two hundred millions perished "with sword [in battle], with hunger [through the desolations of war], with death [in dungeons, on the rack, on the scaffold, at the stake], and with the beasts of the earth, [which roamed in forests that encroached on regions where man was exterminated."]

V. The Fifth Seal.

THE MARTYR SOULS, (p. 38,)

Are a symbol, like all the other symbols of the Book of Revelation. They do not mean literal souls, any more than the Man on the Pale Horse means a literal horseman. The Souls Under the Altar symbolize the oppressed British Christians in the era of the Death of the Witnesses, restless under their persecutions, and crying out to God for vengance. This restless and vengeful spirit indicates that they desire to rise and shake off the yoke of Prussian oppression. But they are quieted, and told to wait till the close of the Martyr Era.

VI. The Sixth Seal.

THE GREAT FINAL WAR. (p. 38.)

The Sixth Seal, gives the closing events of the Great Final War, when Monarchy is broken down, and kings are panic-stricken with fear of the vengeance of the victors. This is the end of the Old Age of Monarchy and Wrong. The Sun, Moon and Stars are here represented as passing away. The Sun symbolizes the political governments, the Moon shining with reflected light, the State Church, and the Stars, the privileged orders of monarchy, which all pass away at the end of the Great Final War. The Feet of the Image are beaten to pieces, and the entire Image is beaten until it becomes like chaff and is scattered upon the wind; so here, the Old Heaven and Earth are removed, and give place to a New Heaven and Earth, which the prophet afterwards beholds, symbolizing a new order of things, in which Liberty and Righteousness and Peace prevail.

ACT II. Scene II.

SEALING OF THE 144,000. (p. 38.)

The Sixth Seal gives only the *closing scenes* of the Great Final War. The action of the Drama now returns to the beginning of the War. The Scene opens with a Blockade of Europe by the United States, of which Britain is, at this point of time, a part. The command is given not to begin the war till the servants of God have been sealed. This Sealing is their commission as the appointed agents of God to execute His judgments upon Europe. Hence, all that they do is represented in prophecy as the act of God.

ACT. II. Scene III.

THE VICTORS BEFORE THE THRONE. (p. 39.)

This Scene presents people of all nations making acclamation before the throne of God just after the Great Final War is over. The scene is

important, showing the victorious saints, just after "The Great Tribulation," enjoying their triumph, and entering on the enjoyment of a blessedness that will have full fruition in the Millennium. They are not represented as in the present enjoyment of millennial blessedness. But the angel predicts for them a state which is evidently the same as that represented later on in the Drama as the blessedness of the New Jerusalem. (*Rev. XXI.*) The parallelism is very striking, and throws much light upon the era symbolized by the New Jerusalem.

1.) In the New Jerusalem, the tabernacle of God is with men: here, He shall spread His tabernacle over them. 2) In the New Jerusalem, God Himself shall be with them—the throne of God and of the Lamb shall be therein—His servants shall serve Him, and they shall see His face: here, they are before the throne of God, and serve Him day and night in His temple. 3) In the New Jerusalem, the Tree of Life bears its fruit every month: here, they shall hunger no more. 4) In the New Jerusalem, Christ says, "I will give to him that is athirst of the fountain of the water of life freely: here, "they shall thirst no more, for the Lamb shall guide them unto fountains of waters of life." 5) In the New Jerusalem, "there shall be no curse any more:" here, "the sun shall not smite them nor any heat." 6) In both, sorrow and mourning are ended: "God shall wipe away every tear from their eyes"

The description of the New Jerusalem is much more complete. But every statement of the condition of these Victors has its counterpart in the description of the New Jerusalem. The Time of Blessedness foretold for these victors is certainly the Millennial State; and the parallel makes it evident that the New Jerusalem is also the Millennial State.

Act III.

Scene I.

THE SEVENTH SEAL, (p. 40,)

Which introduces the Millennium is opened at this point, merely to show its place in the Drama. But the Scroll is not unrolled any further at this time. Instead of a new vision bursting on the eye of the Seer, only silence ensues for half an hour; which shows that the revealments of the Seventh Seal are not given here. The Inside of the Scroll is not revealed any further for the present: the Scene changes to the Outside of the Scroll.

Act IV.

Political Events Down to the End of the Sixth Trumpet.

Scene I.

THE FIRST SIX TRUMPETS, (pp. 40-42.)

The Scene opens at the time of the Dioclecian persecution, when the Christians, suffering much tribulation, are purified by suffering and give themselves to prayer.

THE MEDIATOR ANGEL offering the prayers of saints before God mingled with much incense, can only be the Lord Jesus Christ. In answer to their prayers, He casts fire from the altar on which the prayers were offered into the earth. A Thunder-storm and Earthquake follow. This symbolizes the great conflict and Revolution of Constantine, in which the Heathen Roman empire fell; and the empire became Christian. This was the beginning of the Feet of iron and clay, 324, A. D.

THE ANGELS PREPARING TO SOUND the trumpets, symbolizes the irruptions of the Barbarians into Gaul, which began in the reign of Constantius, about the middle of the Fourth Century. Constantinus, in his war with Magnentius, invited the Germans into Gaul. After the fall of Magnentius, they were expelled by Julian; but from this time the Barbarians hung like a cloud on the frontier, always ready to burst in storm.

I. The First Trumpet, (p. 41,)

Symbolizes the final irruption of the Barbarians into the Roman empire. The Goths, pressed by the Huns, were permitted to cross the Danube, 376, A. D.; and, two years after, they broke out into war and ravaged Greece and Italy, under the lead of Alaric. After ravaging Italy the Visigoths were induced to seek a permanent settlement in Gaul and Spain, already overrun by the German tribes.

From 406 to 420, A. D., the Germanic tribes crossed the Rhine and established themselves in Gaul and Spain. In 426, A. D , Britain was evacuated by the Romans. Everywhere the unwarlike provinces of the Roman empire were overrun by troops of Barbarians, who plundered, burned, and killed, till the fairest regions of Europe were reduced to a desolation and covered with forests. This ravage and desolation of the Roman empire is strikingly set forth in the symbolism of the First Trumpet.

II. The Second Trumpet, (p. 41,)

Symbolizes the crushing assaults, of the Vandals under Genseric, and the Huns under Attila, upon the Roman empire, already reduced to a chaotic state like a "sea" by the invasion of the Northern Barbarians.

About 439, A. D., the Vandals crossed from Spain into Africa, captured Carthage, and, from that center, ravaged all the Mediterranean coasts with their piratical descents. The Vandals influenced Attila, king of the Huns, to invade the Roman empire.

Already the Huns, in the establishment of their great empire extending from the frontier of China to the Baltic and the Rhine, had invaded the Roman territories, 441 A. D. At the head of half a million barbarian warriors drawn from all parts of his vast empire, Atilla hurled himself like a burning volcano upon the Roman empire. He first invaded Gaul, 448, A. D., but was repulsed on the plains of Chalons by the remnants of the Roman power allied with the German tribes settled in Gaul. He then turned his ravages upon Italy. His death, 452, A. D., delivered the world from the scourge of the Huns; but the Roman empire, dissolved, and like a "sea," and incapable of further resistance, lay exposed defenceless to the piratical descents of the Vandals, who, 458, A. D., invaded Italy and sacked Rome.

Nothing could so strikingly symbolize the ravages of the Huns and Vandals as a burning mountain cast into the sea.

III. The Third Trumpet, (p. 41,)

Symbolizes the Papal apostacy. It corresponds with the era of the Church of Pergamos and the Third Seal In prophecy, Stars are always employed as the symbol of spiritual powers. (*Dan. VIII. 10. 24; Rev. I. 20; Jude. 13; Rev. IX. 1.*) The Roman Bishop is this fallen "star," named "Wormwood," who in his fall embittered all the waters of Life for Europe. the third part of the then known world. Many have died through the embittering of the sources of religion. The influence of this trumpet extended from the Fifth Century, when Pope Leo the Great laid the foundations of the Papacy, down to the sixteenth century.

IV. The Fourth Trumpet, (p. 41,)

Symbolizes the Protestant Reformation of the Sixteenth Century.

In the Sixth Seal, the extinguishing of the Sun Moon and Stars symbolizes the utter overthrow and destruction of the entire old system of European monarchy and religion. Here, the darkening of the third part of the sun, moon, and stars shows that in the third part of Europe there was a darkening of the power of monarchy and Popery.—And if we take the territory within the Rhine and the Danube, which is the Roman territory, about one third of it became Protestant at the Reformation of the Sixteenth Century. And if a wider area of Europe be

included in the estimate, the same result will be reached. By the Protestant Reformation the power of the Papacy was extinguished in the third part of Europe.

V. The Fifth Trumpet, (pp. 41-42,)

Represents the rise of the London Money-Power, and its ravages in the business world.

The fallen Star represents the British Church fallen, after the English Revolution of 1640, into the formalism which characterized the Church of Laodicea.

The description of the Locusts, and their character, and ravages, strikingly sets forth the character and career of the Money-power.

The reader is referred to my work on "The Great Red Dragon," where the symbols are elaborately explained.

VI The Sixth Trumpet, (p. 42,)

Symbolizes the conquest of Europe by Prussia and her allies, in the next great war, now impending in Europe. The symbols are elaborately explained in my Lecture on the Sixth Trumpet, to which the reader is referred.

ACT IV. Scene II.

The Reformation Angel. (pp. 42-43.)

The advent of the Cloud-clothed "Angel," with the little open book, is the signal and the sign of the Protestant Reformation of the Sixteenth Century, the grand event which awoke the world from the sleep of the Middle Ages, and started it on in the career of modern advancement.

I. The Christ-Angel.

The Angel here introduced is the Lord Jesus Christ. He is clothed with the same glory in which he appeared to John in the first chapter of Revelation, with His face shining as the sun, and His feet as pillars of fire. The Cloud about the throne, from which proceeded the lightnings and thunderings, (*Rev. IV. 5,*) clothes Him, and the Rainbow which was about the throne is now about His head. That this angel is the Lord Jesus Christ is also evident from His calling the Two Witnesses, "My Witnesses." (*Rev. XI. 3.*)

The Little Book Open in the Angels hand, indicates that the descent of the "Angel" brings a clearer revealment of divine truth than the world had known before. This clearer revelation of truth includes both the prophetic truths of Scripture, and all Scripture teachings.

Prophecy began to be better understod at the era of the Protestant Reformation; and all through the Reformation Era prophetic inquiry has been more active than ever before. The last three centuries have been an age of prophetic inquiry and research.

The Little Book Open, also indicates that the Cloud-clothed Angel brings to mankind a fuller revealment of all divine truth, doctrinal as well as prophetic. The Reformation of the Sixteenth Century brought a clearer comprehension of doctrinal truth. The truths of Christianity burst upon the minds of men with glorious power. It was the dawning of a new day.

THE ANGEL'S STAND is in the Protestant countries of Northern Europe facing the Catholic countries of Southern Europe, with his right foot upon the British islands, and his left foot on Sweden, Denmark and North Germany. Thus his right foot is upon "the Sea"—the British islands; and his left foot upon "the Earth"—the Continent of Europe.

THE SHOUT OF THE CLOUD-CLOTHED ANGEL like the roar of a lion, indicates the mighty upstir of the Reformation, and the lion like courage of the Protestants. Nothing is more remarkable in the entire era than the boldness of the Reformers. In Germany, in Sweden, in Switzerland, in Scotland, in France, in the Netherlands, they were every where ready on the instant to repel the aggressions of the Catholics with a boldness even greater than that of their assailants.

II. The Seven Thunders

Came from the Cloud which envelops this "Angel."

1. THE THUNDERS WERE SEALED, because their symbolism, if set forth, would have enabled the Christian world, long ago, to discover its place in prophecy. They were sealed, in order to maintain the mystery of the prophecies till the Time came to which they were sealed up. The prophecies of Daniel were sealed till "the Time of the end," by the propnet sleeping through the first explanations of the Third and Fourth Visions: the prophecies of the Book of Revelation were sealed till the same time, the beginning of the Seventh Trumpet, by the sealing up of the Seven Thunders. This sealing of the Thunders has been the immediate cause of all past errors in prophetic expositions; *prophetic expositors expounding the events of the Thunders as the fulfilment of the Trumpets.*

2. THE SYMBOLISM OF THE THUNDERS, now that we are so near their end, may be clearly comprehended.

Lightnings and Thunders always symbolize Great Revolutionary Wars and uprisings, in which there is the outburst of violent electrical passions. As Thunder-storms are always the result of the mingling and conflict of opposing air currents and opposite electricities; so, in prophecy, the wars which they symbolize are not national wars of nations and mon-

archs against each other, but wars in which an Old Age and a New are in conflict, with violent outbursts of the passions roused by the collision of old and new ideas and institutions. We must look for such wars and revolutionary outbreaks in the Reformation era, as the fulfilment of the Seven Thu ders. If the Thunders can be identified, it goes far toward unsealing the prophecies.

There have been since the Reformation of the Sixteenth Century, Six Grand Revolutionary Outbreaks, each attended and followed by fierce wars between old and new ideas. These grand conflicts are wholly unlike all other wars that have occurred during the era. They stand out by themselves, all of a piece, and akin only to each other. Their fulfilment of the symbolism of the Thunders cannot be mistaken.

3. The Thunders Explained.

1.) The First Thunder symbolized the revolt of the Netherlands against Spain, and the Huguenot wars in France, 1561—1598 A. D. The Storm of electrical conflict, in which Protestants and Catholics battled against each other with constant outbursts of furious passions, lasted almost half a century.

2.) The Second Thunder symbolized the Thirty Years War in Germany, 1618 A.D.—1648 A. D,; in which Catholics and Protestants battled for a whole generation, until sixteen millions of population had perished, and the depopulated fields of Germany were covered with forests.

3.) The Third Thunder symbolized the English Revolution of 1640, in which Monarchy and the old ideas of the Feudal Age came into collision with the New Thought and the Representative institutions of modern times. Again and again the elements resumed their commotion, and the Storm only passed away after a new convulsion, in 1688, which ended in establishing on a firm basis Parliamentary rule in Britain.

4.) The Fourth Thunder symbolized the American Revolutionary War of 1776, which gave birth to the Great Republic, and introduced a New Era in the world.

5.) The Fifth Thunder symbolized the French Revolution of 1789—1793, which planted Republicanism in Europe. The electrical Storm continued all through the wars of Napoleon I. The monarchs could not resist the conqueror, until they roused in their Peoples the electrical force of national enthusiasm. Then national enthusiasm, in Spain and Portugal and Britain and Germany and Hungary, overbore the military enthusiasm of the French, and Napoleon went down before the Storm whose lightnings flashed upon him from all the nations of Europe.

6.) The Sixth Thunder symbolized the Revolutions of 1848, which had origin in the principle of National enthusiasm which the Soverigns roused in their Peoples, to aid them in their conflict with Napoleon I.

France and Italy and Hungary and Germany and Poland and Ireland all sprung to arms, to vindicate their long trampled national rights. The first burst of the Storm soon passed over;—but fresh clouds were constantly gathering, and growling thunders from every quarter of the heavens showed the electrical perturbation of the nations. Since 1848, there have been repeated outbursts of the Storm which then darkened the heavens.

THE GREAT WARS since 1848 all had origin in the national idea, or in the enthusiasm of national feeling.

1] The Crimean war was waged to beat Russia back from her attempt to turn to the purposes of her ambition the discontent of the Christian population of Turkey. 2] The Italian war of 1858, was waged against Austrian domination in Italy, in the interest of Italian nationality. 3] Then followed the Great Conflict in America, where the Union triumphed in the "War for the Flag". 4] Then came the Danish War, in which Germany in an outburst of National enthusiasm wrested the German States of Schleswig and Holstein from Denmark. 5] Then, the "War of Sadowa," in which Prussia established the unity of North Germany. 6] Then the Franco-Prussian duel of 1870, resulting in the restoration to Germany of Alsace and Lorraine, and the establishment of the German empire. 7] Then, the discontent of the Christian subjects of Turkey encouraged Russia to assail Turkey again in 1878.

Six of the Seven Thunders are now over. This knowledge strips the veil almost away from the prophecies. But the veil will not be entirely removed until the Seventh Thunder shall burst in detonations over Europe, and its reverbertions shall die away. The question of the Nationalities is still unsettled. Italy longs for Nice and Savoy, extorted from her by France as the price of her aid: Germany is still disunited: Poland is dismembered: the Greek population of Turkey, the Hungarians, and the Irish, still groan under alien rule.

7.) THE SEVENTH THUNDER will synchronize, I think, with the Sixth Trumpet. The great war that will soon break out in Europe, in which Prussia and her allies will triumph and establish the Prussian empire over Southern and Western Europe, will, I believe, have its origin in some of the unsettled questions of the Nationalities that are now stirring the mind of Europe with unrest. It is evident from this prophecy that, when the Seventh Thunder is over, the Sixth Trumpet has sounded; for the Angel in His oath alludes to the Seventh Trumpet, as though it were then in the immediate future. We can only harmonize these events by supposing the Seventh Thunder to be synchronous with the Sixth Trumpet.

III. The Little Book Eaten.

The eating of the Little Book indicates the fact that the truth it embodies, prophetic and doctrinal, will be given into the possession of man at the close of the Reformation era, to be fed upon and fully digested and assimilated. The Little Book Open in the Angel's hand symbolized a grand accession of knowledge by the mind of man. But it has been knowledge seen as from afar, dimly and uncertainly. The Book, though open, was held in the Angel's hand, and man could not read it plainly.

THE REFORMATION ERA HAS BEEN AN AGE OF INQUIRY, as this suggests, rather than an age of full Knowledge.

It has been an age of prophetic inquiry. But how sadly have expositors erred—expounding the Fifth Thunder, for example, as the Seventh Trumpet and the first five Vials, and thus totally misleading the Christian world.

It has been an age of Inquiry into scripture doctrine and truth. But how far from being an age of Knowledge of scripture doctrine and truth let the multitude of sects declare, all based upon various conflicting views.

It has been an age of Inquiry into the truths of science. Yet how little is our knowledge of science, when its Theorists declare that it contradicts the Bible and denies the Being of God.

The Reformation Era has been an age of Inquiry, not of Knowledge. The Little Open Book has been held in the "Angel's" hand, and man has not been able to make its contents his own. We see the truth as from afar, and do not clearly comprehend it.

THE CHRISTIAN WORLD WILL HAVE FULL KNOWLEDGE at the close of the Reformation Era. At that time, just before the Seventh Trumpet sounds, the Little Book is given to John as the representative of our race, to be eaten up. The Christian world shall then have the Book of Knowledge given into its full possession, to be eaten and digested thoroughly.

The revelations of prophecy shall be given into the possession of the Christian world, to be taken as its spiritual food and fully digested and understood. The mystery of God will be finished: the vision will be unsealed: the prophecies shall be fully understood.

The revelation of Scripture Truth and Doctrine shall also be given into the possession of converted man, to be fully assimilated. Then, old truths will be more clearly conceived than now; and new truths, dimly comprehended now, or not comprehended at all, will then become part of the thought of mankind, and will afford the spiritual aliment upon which Christians shall feed and "grow up to the fulness of the measure of the stature of Christ."

This clearer conception of scriptural truth in the near future, will give to the Church of Christ new power and a higher measure of grace, that shall induct it into an era of higher spiritual life, and ripen it into the spiritual exaltation and blessedness of the Millennium.

1. THE BOOK BITTER IN THE BELLY.

The accession of new knowledge, prophetic and doctrinal, will be sweet to the palate, and mankind will devour it greedily and gladly. But the new knowledge will bring with it an after bitterness.

1.) REGRET FOR THE PAST will comprise a large measure of the bitterness.

We are now in the midst of the Reformation era, and we cannot fully comprehend either the facts of the era, or the truths regarding which we have been inquiring and disputing. But, at the close of the Era, we shall be able to look back upon it with a clear intelligence. We shall then view all the facts respecting it with unclouded vision. We shall behold its principles, its views, its truths, and its errors, in the unclouded light that will stream back upon it from that resplendent Age toward which the world is moving onward, and on whose verge it will then be standing. The iconoclasm of the New Age, casting to the moles and bats the idol errors of the olden time, will be exceeding bitter to many conservative and reverent holders of forsaken ideas.

2) DISCONTENT WITH THE NEW AGE will constitute the greater part of the bitterness.

Monarchists will be shocked at the idea that Republicanism is to dominate the earth. Advocates of privileged Orders will shrink from the contemplation of the time when the Mountains shall be laid low and the Valleys exalted—when the day of the Lord shall be upon all the cedars of Lebanon, and all the oaks of Bashan, and on all that is high and lifted up, to lay them low. Gentile Christians will find the supremacy in wealth and influence which prophecy awards the Jews very galling to their pride. The Eating of the Book will at once induct us into the profounder, broader, higher views that belong to the New and Better Age before us, and there will be much in the new thought, new manners, and new institutions of the time that will profoundly shock the conservatism of many natures, which, while recognizing the betterment of things, will yet, from habit and prejudice and loyal reverence, cling fondly to the vanishing past; as the Soul of the Saint, when pluming its flight for Glory, looks back with lament and longing upon the crumbling fleshly tabernacle it leaves behind.

2. THE REFORMATION ERA CLOSED.

The Eating of the Little Book has a further symbolic significance. The descent of the Cloud-clothed Angel with the Little Book Open began

the Reformation era. The Eating up of the Book signifies the close of the era.

But it indicates that it will not be closed through the divine judgment, or displeasure;—but because, by the will of God, man shall have entered upon a higher knowledge of truth and duty. Mankind will grow out of the Reformation era. As childhood grows into manhood, so the human race will outgrow the ideas of a past age in its onward movement into the dawn of the new glad day that shall soon rise upon the earth and brighten into the effulgence of millennial glory.

The command to Prophesy Again indicates that the point of time at the close of the Sixth Trumpet is a Grand Prophetic Era; and that the prophecies from that era onward will be concerning a new era beginning with the Seventh Trumpet.

ACT IV. Scene III.

THE TWO WITNESSES. (pp. 43, 44.)

I. This Scene given by the Cloud Clothed Angel.

The Cloud-clothed Angel stands beside the prophet all through this Scene. Indeed, He gives to John in His own language, without any symbol, the account of the Two Witnesses, down to the time of their Resurrection. This is a very remarkable fact, being the only place in the Book of Revelation, after the epistles to the Seven Churches, where prophecy is given in simple language without the use of symbols. Being given by the Cloud-clothed Angel, this Scene, like the preceding, belongs to the revelation of the Little Book. These two Scenes comprise the prophetic revealments of the Little Open Book, and contain the Key to the mystery of prophecy. In the preceding Scene, the Key of prophecy is given in the Seven Thunders; in this Scene, it is given in the account of the Two Witnesses. When these prophecies shall be understood, all the prophecies will be unsealed and fully comprehended.

II. The Two Witnesses Set Forth.

1. The Two Witnesses, it is genrally agreed symbolize the People of God who bear their testimony to Christ and His Truth. During the age before the Protestant Reformation, they are to be found in the Novatians, and their successors, the Waldenses, the Albigenses, and the Dissenters from Popery who appeared in different times and countries, under various names. And, since the Reformation, they are to be found, among Protestants, in the spiritual followers of Christ.

Some have objected to the Novatians as Witnesses that they held only partial truth. But in order to be a true witness in a cause, it is not essential that the witness shall know the whole truth of a cause. It is

sufficient that he shall bear testimony to the truth so far as he understands it. It is a very rare instance in the trial of a case when one witness knows and bears testimony to all the facts in the case. Usually each witness knows only a part of the facts, and the truth is presented in full, not from the testimony of one witness, but from the concurrent testimony of all. And so with the Witnesses for Christ. I doubt whether, even yet, any of us see and know all the truth. Some see certain portions of the truth more clearly than others. So far as the whole truth is presented, it is presented by the concurrent testimony of all, each testifying to so much of the truth as he knows, and bearing true testimony to the truth as he understands it.

This is the essential nature of all testimony ; and any one is a faithful witness, though he may not know all the trnth, even though, indeed, his knowledge of truth be very limited, provided he bears faithful testimony to the truth as he understands it. He tells the truth to the best of his knowledge and belief.

The Novatians had narrow and imperfect views of truth in many particulars. And many of the Witnesses in succeeding ages labored under similar disabilities. But they were true Witnesses; for they bore testimony to the truth to the best of their knowledge and belief. Thank God, it is not essntial to a true Witness that he shall understand all the truth and tell it;—but a man may be a true Witness who knows only a part of the truth, provided he bears testimony truly and faithfully to what he knows.

This is a very simple matter. And yet the Christian Church has been for ages wondering where the Witnesses started from, and searching in vain for a people who held the whole truth in all its clearness. It seems strange that the principles which apply to witnesses in courts of justice have never been applied to the Witnesses for Christ. When we understand the subject properly, it will make Christians much more charitable towards eaeh other.

One of the greatest errors of Christians arises out of a misconception of the province of Christians as Witnesses. We forget that our place is the witness stand, while Christ is the judge on the bench. We are continually prone to usurp Christs prerogative, and sit in judgment on each other. When we understand that we are to leave all judgment to Christ, while we act our part as Witnesses testifying to the truth, and let every body tell so much of the truth as he understands in his own way, to the best of his knowledge and belief, the Christian world will be drawn much nearer together in the bonds of mutual charity and fellowship. We will learn mutual forbearance and respect as we learn that infallibility does not belong to man—that no witness is expected to know all the truth—and that every converted christian who bears testimony to the truth as he

understands it is, in the eye of Heaven, a true and faithful Witness for Christ.

If we do not accept this standard, we shall find no Witnesses in the past ages of darkness, when none held the truth according to the standard of our enlightened age; and a future generation, having attained to a higher spirituality and a clearer conception of truth, will look back on our age in a vain search for Witnesses whose life and teachings come up to the higher standard of their time.

The Witnesses are the people of God, in the present and past ages, who bear their testimony to the best of their knowledge and belief to Christ and His truth. They are to prophesy clothed in sackcloth for 1260 mystic days. The limits of this Key will not allow an exposition of the Time during which the Witnesses prophesy. The entire subject of the Prophetic Times must be deferred to a later work.

2. The Two Witnesses Worship in the Temple hidden from the eyes of men. Their place, like the two olive trees and the two candlesticks to which they are compared, was within the temple. They are thus represented as existing in deep obscurity, and in a state of depression and humiliation.

3. The Measurement of the Two Witnesses and the Temple in which they worship shows their limited number; and also that the limitation is by divine permission; their number and their strength being sufficient for the divine purpose.

4. The Symbolic City displayed before the eye of John, in which the temple is situated, is Jerusalem. It is called Sodom and Egypt, because Jerusalem, like them, had been destroyed at that time for its sins. It symbolizes Romau Europe, which, as Jerusalem rejected Christ for the formal worship of Judaism, in like manner rejected Him for the formal worship of Popery. Jerusalem is the fit type of Roman Europe.

5. Fire out of the Mouth" of the Witnesses shows the power of their doctrine. In the end, the truths they teach will destroy all errors and all falsehoods, political and social; so that all who hold such errors and falsehoods shall at last abandon them; and error will thus come to an end, destroyed by the power of truth.—Fire Out of Their Mouth also alludes to the great wars which the truths held by the Witnesses have caused.

6. "Power to shut Heaven that it rain not," shows their power to make or to destroy the prosperity of Nations. We see this remarkably exemplified in the decay of Spain, and the prosperity of Britain and America. Countries where the truths held by the Witnesses prevail are prosperous, while those which reject them fall into decay.

III. The Death of the Witnesses,

Symbolizes a Great Persecution of Protestants in Europe by Prussia, the Beast from the Pit.

1. The "Great Apostacy" spoken of by our Lord and the Apostle Paul, will then occur on the Continent of Europe. The weight of the persecution will fall upon Great Britain. The "dead bodies" of the witnesses, shall lie in the "Broad Place" of the symbolic city, for three days and a half The "Broad Place" of ancient cities was a place just within the gate, through which all travel passed going in and out, and where all trading was done. If Roman Europe be represented by the symbolic "City," the "Broad Place" is Britain, the great route of travel into and out of Europe, and the great center of trade.

2. PROTESTANTISM WILL BE SUPPRESSED during three or four years. At the end of that time, in the midst of a great revolution—"earthquake"—in which Britain, "the tenth part" of the European symbolic "city" "falls" away from the Prusso-Roman empire, the Witnesses rise and, stand upon their feet. This indicates the reestablishment of Protestantism in Britain.

IV. Ascension of the Witnesses.

1. THE WITNESSES AFTER THEIR RESURRECTION, heard a great voice from the Lower Aerial Heaven just above them, saying, "Come up hither;" and they ascend up to the Lower Aerial Heaven "in the Cloud." The *article* is used with "Cloud" in the original, showing that it is a definite cloud to which allusion has before been made. It is the Cloud that has been enveloping the "Angel" all through this and the preceding Scene.

2. THE SYMBOLISM OF THE LOWER AERIAL HEAVEN

Is of the greatest importance, in order to a proper comprehension of the Book of Revelation. In the Apocalypse, the Lower Aerial Heaven always symbolizes America as a country. The principle under which America is situated in the Lower Aerial Heaven in the symbolic Landscape that appeared before the eye of John is a very simple law of perspective. It is so simple that it is strange that its application in the Apocalypse has not been discovered before.

John received the Revelation in Patmos, an island in the Aegean sea. He looked out toward the west, and Europe was spread out before his eye, with America beyond. By the laws of perspective, *the background of a picture is always higher than the foreground.* Hence, America would stand higher than Europe in the landscape beheld by John. But, by the law of perspective, America would be diminished by a distance to a point in the landscape. Hence, in order to represent America in the landscape, the law of perspective would have to be violated in this particular, and America would be brought into the foreground, and would

appear in the air above Western Europe. It would thus appear to John as in the aerial heaven, and would always be mentioned by Him as "Heaven."

This is a most important fact in the interpretation of the Book of Revelation. From this point on in the Apocalypse, a great part of the action of the Drama occurs in this Lower Aerial Heaven which John beholds in the landscape spread out before his view, hanging in the air just over Western Europe. He would naturally call it "Heaven," for so it appeared to his eye.

It is a great advance in prophetic exposition to perceive that, by the natural laws of perspective, America appeared in the Apocalyptic landscape in the lower sky above Europe—that America is in the Apocalypse called "Heaven"—and that all the action in the Apocalypse that occurs in the Lower Aerial Heaven, symbolizes events that occur in the United States.

This is the proper place for a word respecting

3. THE LANDSCAPE OF THE APOCALYPSE.

The vision of John in Patmos is *always directed toward the West.* The action of the Apocalypse has no reference to the past, but only to the future. It has nothing to do with past empires then fallen, but only with the Roman dominion, then existing under the empire, and afterward under the Ten Horns, and, later still, under the Beast and the Dragon. The Landscape of the Apocalypse, therefore, does not take in the territories of the Babylonian, the Persian and the Macedonian empires, but only the territory of the Roman empire. *

As John looked out toward the West from Patmos, in the Aegean sea, he beheld Roman Europe spread out before his eye. This is the Apocalyptic "Earth."—Above Europe, hanging in the air in the Lower Aerial Heaven, he saw another country, where in the later periods of the Apocalyptic vision there was frequent action. This country in the Lower Aerial Heaven, which he called "Heaven," is the United States. —And above this country, which he saw *hanging in the air*, he beheld the Highest Heaven where the throne of God was placed. Above Roman Europe there was also a sky, in which the Sun and Moon and Stars were shining.

This is the Apocalyptic Landscape, in which all the action recorded in the Apocalypse occurred. The action of the Apocalypse ranges between

* NOTE. This is a most important fact, and proves conclusively the error which past expositors have committed in interpreting the Fifth Trumpet of the Saracens, and the Sixth Trumpet of the Turks. Those interpretations originated some two hundred years ago, in the natural desire to find as much as possible of the Apocalypse fulfilled in the past. The entire Apocalypse refers to Roman Europe and America, until in the Great Final War the scene of conflict is transferred to Palestine;

these three points,—the highest Heaven where the throne of God is placed,—the Lower Aerial Heaven, hanging in the air over Western Europe,—and the earthly landscape of Roman Europe, with the Sun, Moon and Stars shining in the sky above it.

It will be seen when we come to the twelfth chapter, that we have there, in the landscape, the Roman-Europe earth, the American Lower Aerial Heaven, and the Highest Heaven where the Throne of God is placed. And from this point on, the Apocalypse frequently presents events occurring in America, the Lower Aerial Heaven.

Keeping the fact of this Apocalyptic Landscape constantly in the mind will greatly facilitate the comprehension of the symbolism. The action which John describes does not occur in the actual heaven and earth, but in the symbolic heaven and earth spread out in the Apocalyptic landscape that appeared before his view.

4. BRITAIN ENTERS THE AMERICAN UNION.

The invitation from the Lower Aerial Heaven to the risen British Witnesses," Come up hither," is an invitation from America to Britain to enter the American Union. The British Witnesses accept the invitation. Their ascent to the Lower Aerial Heaven symbolizes the entrance of Great Britain into the American Union.

This is not dreamy speculation. Later on in the course of events prophecy calls England by name, and reveals her in the Great Final War, united with the United States, battling against the despotisms of Europe. The Union of the two countries is represented at this point.

5. THE ASCENT OF THE CLOUD-CLOTHED ANGEL to the Lower Aerial Heaven with the risen Witnesses is plainly revealed. The Cloud in which the Witnesses ascend is the cloud that has all the while enveloped Him. The Cloud-clothed Angel—the Lord Jesus Christ—is represented as descending to the earth in the Sixteenth Century, and remaining on the earth all through the Reformation era; and now, at the close of the Sixth Trumpet, and the end of the era, He ascends with His risen Witnesses to the Lower Aerial Heaven in the Cloud.

During the Reformation Era, his position was in Northern Europe, with His right foot upon the British Isles "in the sea," and His left foot "on the land" in Northern Germany and Scandinavia; but now, at the close of the Reformation era, He leaves Europe, and ascends to the Lower Aerial Heaven—America. It is to be remarked that Christ, the Reformation "Angel," does not leave the earth. Henceforth, He appears in the Apocalyptic Drama from time to time, and always in the Lower Aerial Heaven—the United States.

This is a most important fact in the interpretation of the Apocalyptic symbolism, and especially the prophecies of the Latter Days. The as-

cent of the Cloud-clothed "Angel" from Europe to the Lower Aerial Heaven seems to symbolize not so much the close of the Reformation era as its ascent to a higher plane. We cannot yet comprehend its full meaning. But it indicates that there will be, in the new era, higher views of Christian duty, Christian doctrine, Christian truth, and Christian life, in every sphere of thought and action.

V. End of the Sixth Trumpet.

As soon as the Witnesses have risen and ascended to the Lower Aerial Heaven amid the throes of the "Earthquake," the voice cries, "The Second Woe [the Sixth Trumpet] is past." The Sixth Trumpet, whose beginning is the conquest of Europe by Prussia and the establishment of the Prusso—Roman empire, continues for several years during the wars and oppressions of Prussia. And now it comes to an end after the ascension of the Witnesses.

The era of Prussian domination shall then be over. The angel cries "The Second Woe is past: Behold the Third Woe [—the Seventh Trumpet—] cometh quickly." The trumpet of political judgment is about to sound.

The Position of Our Age in Prophecy is just before the sounding of the Sixth Trumpet. This fact is demonstrably true from the facts stated respecting the Two Witnesses. As it constitutes the grand starting point for all prophetic inquiry, the Position of our Age in Prophecy has already been demonstrated (pp 8, 9.) in the Introductory chapter of this Key. To that demonstration the reader is refered. As the statement in that place is very brief, the argument will be more comprehensively stated in my lecture on the Sixth Trumpet.

Act V.

THE SEVENTH TRUMPET; AND THE COMBATANTS OF THE GREAT FINAL WAR.

Scene I.

THE SEVENTH TRUMPET, (p. 43,)

Is the political judgment of Europe. It opens the new Era, and sounds the tocsin for the destruction of the old order of things. It is the time when God will "destroy them that destroy the earth." And it introduces the New Era, when He will "reward His servants the prophets, and them that fear His name." The Shouts in heaven, and the Rejoicings show the importance of the Era. In all the Book of Revelation, after the action begins, there are no shouts in Heaven about the Throne except at the time of the sounding of the Seventh Trumpet, and at the beginning of the Millenniam.

THE THUNDERINGS AND LIGHTNINGS AND VOICES are the incidents of a grand Electrical Storm of human passions in the Great Final War, in which all the clashing elements of the Old Age and the New come into fierce collision.

THE "WAR" ENDS with an "Earthquake;" symbolizing the shaking down of the institutions of the Old Era; and "Great Hail," showing the suffering inflicted on the vanquished in the overthrow.

The synchronisms of the War of the Seventh Trumpet have already been pointed out, and will appear by a glance at the Chart.

ACT. V. Scene II.

THE WOMAN, MANCHILD, AND DRAGON. (pp 45, 46.)

Before going on with the War of the Seventh Trumpet, the action of the drama, with wonderful skill, pauses to introduce on the stage the Opposing Powers of the Conflict.

I. The Symbolism of the Scene.

The prophet beholds in this Scene, 1) the Aerial Heaven where the Man-child is born; 2) the Highest Heaven, where he beholds the Throne of God to which the Man-child is caught up; and 3) the Earth, beneath, into which the Dragon is cast out, upon his expulsion from the Lower Aerial Heaven. As we have seen, this Lower Aerial Heaven

is America, where this Scene is laid. This fact greatly aids in the correct comprehension of the vision.

In the Lower Aerial Heaven, the prophet beholds a Woman giving birth to a Man child destined to universal dominion. And a Great Red Dragon stands before the Woman, for the purpose of devouring the Man-child in the hour of its birth.

II. The Man-child, the United States.

That the Man-child is the United States is evident from a number of considerations, all of which point to this conclusion.

1.) THE COUNTRY WHERE THE MAN-CHILD IS BORN is manifestly America. It is perfectly evident that this region here called "Heaven" is not the Highest Heaven, but is on the earth. For John beholds the Man-child caught up from this lower "Heaven" to the highest heaven above it, "to God and His Throne." But if it be a region of the earth, it can only symbolize America. As John looked out from Patmos toward the west, America would, as we have seen, naturally be presented by the laws of perspective in the air above Europe. Indeed, it could be presented in the landscape in no other way. And America is the only country on the globe which would be in the background of Europe, as John looked from Patmos toward the west, and which by the law of perspective, would be seen by him in the lower air above Western Europe.

2. THE WOMAN who gives birth to the Man-child is manifestly the symbol of the Church. Upon this all expositors are agreed. There is a striking parallelism between the Woman and the Two Witnesses: (1 The Two Witnesses prophesy clothed in sackcloth, showing that they are in tribulation: the Woman has been driven into the Wilderness. 2) The Two Witnesses prophesy 1260 days: the Woman is in the wilderness 1260 days. 3) The Two Witnesses are in obscurity hidden from the eyes of men in the Temple: the woman is hidden in obscurity away from the habitations of men in the Wilderness. 4) The Two Witnesses are the Christian Israel worshiping God in His temple: the Woman is also designated as the Christian Israel by her diadem of twelve stars, setting forth the twelve tribes of Israel. 5) The Two Witnesses are under the special providential keeping of God: the Woman by providential provision is nourished in her wilderness home. 6) Both the Two Witnesses and the Woman are like Elijah the prophet: the Witnesses, in calling down fire from Heaven to destroy their enemies; the Woman, in being fed in the Wilderness. 7) The symbol is changed in order to represent the Church as giving birth to a nation The Two Witnesses could not be represented as performing this function; and hence the Church here is represented as a Woman, in order that its relation to the nation to which it gives birth may be presented.

3. The Man-child Must be Some Nation to which the Church gives birth.

The only exposition that has ever been given of the Nation symbolized by the Man-child is, that it symbolizes the Christian Roman empire in the time of Constantine, and that the Dragon that wished to devour the Christian Roman empire is the old Heathen Roman empire. But no single feature of the symbolism agrees with this view:

1.) The birth of the Man-child certainly symbolizes the rise of a new Power. But the Christian Roman empire under Constantine and his successors was in no sense a new power. It was the Roman empire still. Prophecy always represents the Roman empire as the same power before and after it became Christian. 2) The Man-child is to attain universal dominion: the Christian Roman empire declined rapidly to its fall. 3.) The Man-child corresponds with the Stone of the First Vision of Daniel: the Christian Roman empire is symbolized by the feet of the Image. How incongruous to represent the Church giving origin to a power that is a part of despotism, and that is to be destroyed with it. 4) The Man-child owes its origin to the true spiritual church; for the Woman corresponds with the Two Witnesses. The Spiritual Witness Church at the time the Roman empire became Christian was to be found in the Novatians and other dissenters. And those Christian bodies, so far from doing anything to bring about the Church and State Union called the Christian Roman empire, always opposed and protested against it. 5) The Man-child as the child of the true Church would of course be on kindly terms with the Mother. But the Christian Roman empire uniformly persecuted the Witnesses, and drove them into obscurity by its persecutions.

As none of the circumstances of the Christian Roman empire agree with the symbolism of the Man-child, neither do the environments of the symbolism agree with the environments of that power.

6.) The Dragon was before the Woman and seeking to devour her child as soon as it was born. Those who make the Man-child to be the Christian Roman empire make the Dragon the Heathen Roman empire. But this involves a great absurdity, in making the Dragon the parent of Man-child. Or rather, the Man-child—the Christian Roman empire—would be a part, the tail end of the Dragon.

But aside from this absurdity, it is a great mistake to suppose that the Dragon is the symbol of the Heathen Roman empire. Nothing is more certain than that the Dragon is a power of the Latter Days. It gives imperial dominion to the Beast from the Pit, so that the deadly wound is healed. All expositors agree that the Beast from the Pit is the Power under which the Roman empire is to be re-established; and it is generally agreed that that power has not yet risen. The Dragon

helps this future power to attain imperial dominion, and then exercises its power.

The idea that the Dragon is the symbol of the old Roman empire is perfectly absurd. The remaining incongruities must be reserved for my lecture on the Sixth Trumpet.

7.) By no law of symbolism could the Christian Roman empire, with its capital at Constantinople, be represented in the landscape as in the Lower Aerial Heaven above Western Europe.

In no particular does the symbolism indicate that the Man-child is the Christian Roman empire. On the contrary, the entire symbolism is opposed to such an interpretation, and absolutely forbids it.

Since it is impossible that the Man-child can symbolize the Christian Roman empire, the only other possible power is the United States.

4. The erroneous interpretation of the Man-Child, applying it as the symbol of the Christian Roman empire, arose out of the fact stated in this Scene that, after the birth of the Man-child, the Woman fled into the Wilderness. And it has been supposed that this flight into the Wilderness was the beginning of the wilderness sojourn of 1260 days or years; and, consequently, that the birth of the Man-child symbolized some event prior to that era. This thought was a source of perplexity to me for a considerable time, until I consulted the original Greek text, which made the matter plain. This flight of the woman was not the beginning of her wilderness sojourn:—

1.) The Greek always uses the imperfect tense, to indicate the beginning of an action. If the first flight of the Woman into the wilderness were here represented, divine inspiration would have indicated it unmistakably by using the imperfect tense,—"the Woman was fleeing into the Wilderness." But instead, the aorist is used, which always indicates action completed. The use of the aorist shows that divine inspiration intended thus to indicate that the Woman did not at this time take her first flight into the Wilderness; but that she had been in the Wilderness before, and this was a return.

2.) The same fact is indicated in the statement that the Woman "fled into the wilderness into her place prepared of God" for her. The Woman could not be said to have "her place" in the Wilderness before her flight thither. But if she had been in the wilderness a great while already, and was now returning, it might be said appropriately that she fled into "her place."

3.) Similar language is used in the same chapter for a subsequent flight of the Woman; and as that subsequent flight into the wilderness was not the beginning of her wilderness sojourn, no more in this.

4) Indeed, the events of this Scene belong to the Latter Days. It is impossible from the symbolism to refer it to any but a Latter Day era, after the rise of the Dragon, a Latter Day power, and not long before the rise of the Beast from the Pit, the Power under which the Roman empire is to be re-established.

5. ALL THE SYMBOLISM POINTS TO THE UNITED STATES as the Power symbolized by the Man-child.

1.) *The Country* in which it had national birth, by the natural laws of perspective, would appear in the Apocalyptic Landscape in the lower aerial heaven, above Western Europe, and would naturally be called by the Seer "Heaven."—And America is the only country on the globe which could be so represented.

2.) *The United States is a Latter Day Power*, and is naturally co-temporary with the Dragon, which is certainly a Latter Day empire.

3.) As the Man-child was born of the Woman, *the United States is*, in a very remarkable manner, *the Child of the Church.* This point will be treated more elaborately in my lecture, "The United States in Prophecy." It must suffice here to state that all the American Colonies were planted by religious refugees leaving the old world for conscience sake, to seek a home in the wilderness where they might worship God according to the dictates of their conscience. The Puritan, the Baptist, the Covenanter, the Dutch Calvinist, the Lutheran, the Moravian, the Huguenot, the Episcopalian, the Quaker, all planted their colonies side by side along the desert coast. As no other nation ever was before, the United States is a nation of Providence, the child of the Christian Church.

4.) *The Dragon Attempted to Devour* the Man-child in the hour of its birth. This is a very remarkable symbol, and for a great while it caused me to believe that the birth of the Man-child was an event yet future, to be fulfilled in the future union of the United States and Great Britain, at the time of the Ascension of the Witnesses. For, if this event refers to the birth of the United States as a nation, in 1776, it is evident that the Dragon is to be sought for in Great Britain, which was the power that sought to destroy the infant republic. And I was sure that Great Britain is not the Dragon; for, during the Great Final War, Great Britain and the United States are united in battling against the Dragon and the Beast and the False Prophet.

I could never understand the symbolism, until I was able to draw the distinction between the British government and Great Britain as a nation, and the Knot of Capitalists who harbor in London as their den, and who have established an Imperialism of Capital extending all over the earth—a Power far greater than Great Britain, and which uses the British government as its instrument for the accomplishment of its aims.

This Imperialism of Capital is the Grand Imperialism set forth in prophecy under the symbol of the Great Red Dragon. This London Money-Power is now the mightiest empire on the earth. Indeed, it is the only empire worthy of the name: the other powers are mere kingdoms, all subsidiary to the Money-Power, all dependent on it for loans to maintain their armies and enable them to go to war, and all paying to it an immense annual tribute in the shape of interest on their enormous debts to it.

This Imperialism of Capital, existent in the East India Company and the other Trading Corporations of Great Britain, was already a crowned Imperialism in 1776, and shaped the policy of the British government at its will. Those Trading Corporations monopolized the trade of the American Colonies, and the entire Colonial policy of the British government was directed to the promotion of their interests.

It would be easy to show that all the grievances of the American Colonies, were inflicted by the British government for the purpose of promoting the interests of the British Capitalist who profit by the trade with the Colonies. The Tea which finally led to the collision was owned by the British East India Company; and all the oppression of the Colonies was inflicted to further the interests of this, and the interest of other Companies into which British Capitalists were banded. Prophecy never recognizes England and Scotland, except as two horns on the Dragon's head. It was the Dragon wielding the power of the British government that oppressed the Colonies and drove them to revolution; and which then wished to devour the infant nation in the hour of its birth.

5.) *The Man-child was caught up* to God and His Throne.

This symbolizes the Providential Deliverance of the United States in the Revolutionary war, and the continued preservation of the country in all its subsequent history. The war of Independence was one long series of Providential interventions by which the infant nation was saved from the superior power of Britain. This providential interposition was recognized by Washington in memorable language, declaring the man blind who did not recognize the Providence.

And, ever since, our country has continued under the special guardianship of divine Providence in the onward progress of our wonderful career. Space fails to recount the grand series of providences that have promoted our unexampled growth and prosperity. But every American recognizes them, and realizes the wonderful manner in which, taken under divine Protection in the war of Independence, we have since been kept under the special care of a benign and watchful overruling Providence.

6.) *The Man-child was to rule all nations* with a rod of iron. The destiny of the United States to achieve universal dominion over the earth is foretold in all the prophecies. Daniel fortells it in the universal

dominion of the Stone after it has broken the image in pieces, and in the reign of the Saints after the Ten-horned Roman Beast is destroyed.

And the past history of the earth foreshadows it. As the power of Babylon gave place to the Persian empire, and the power of Persia to the rule of Macedon, and the dominion of Macedon to the sway of Rome, and the power of Rome to the German tribes who have developed into the Ten Kingdoms of Europe; so the power of the Ten Kingdoms, now grown old and effete, must fall before the rising power of the Great Republic inscribed with Freedom and the Rights of Man.

In the present position of the world, either the cause of humanity must go backward under the sway of some great empire that shall soon rise in Europe and overtop the world, or else it must go forward under the benign rule of the American Republic. The old system, maintaining the Balance of Power among several nations, is done. Some one nation must soon rule the earth. The only question is whether it shall be one of the great powers of Europe,—Russia or Germany,—or the United States. Already the hand of Destiny on the Dial plate of Time points to the hour when the United States shall rule the earth; and the mystic voices of Fate hail us with no inauspicious omen,

"King that shall be hereafter."

7.) It may be thought that the rule of the Man-child with "a rod of iron" does not accord with the mild sway of a republic. But, when swaying universal empire, the United States must organize all the countries into territories, and give them a republican form of government. This will involve the overthrow of all monarchical institutions. To nations unprepared for advancement, the overthrow of institutions they love, and the establishment of new institutions of advancement they dislike will seem to them a stern hard despotism—"a rod of iron."

And Congress must legislate for all those territories, and maintain in them laws for the suppression of vice and the promotion of morality. And to the benighted denizens of Barbarism and Semi-civilization, those laws suppressing the vices they love and promoting the virtues they hate will seem direct oppression—the rule of "a rod of iron"

Every prediction is perfectly fulfilled in the United States. It is the Man-child of Destiny.

III. The Great Red Dragon.

Will be more fully treated of in the next Scene, and some of the arguments will be presented which prove it to be the London Money-Power, which, in the Revolutionary War, was prompting the British government in its oppression of the Colonies, and its efforts to suppress the revolution.

IV. The War in Heaven.

Later on in the Scene, the Man-child, caught up in infancy to God and His throne, has grown up to manhood, and is called Michael. The symbolism by which the United States, the destined millennial Leader of the Hosts of God on Earth, is called by the name of the Archangel Leader of the Hosts of God in Heaven has been before explained.

And now a great War occurs in the Lower Aerial Heaven—America—between the United States and the Dragon. This is a future war; in which the Dragon will be cast out of the Lower Aerial Heaven—America—into the European earth. This war is referred to in the Fourth Vision of Daniel, where Prussia, the Wilful King, is represented as planting his feet in "the Glorious Land,"—America. The two prophecies are easily harmonized: the Dragon employs the power of Prussia in this future war, as it employed that of Britain in the War of Independence.

V THE DRAGON PERSECUTES THE WOMAN—the Church—after being cast out of America, the Lower Aerial Heaven, into Europe, "the Earth."—It influences Prussia, the Beast from the Pit, to make war upon the Witnesses and to kill them.

This fact of the activity of the Dragon in the Death of the Witnesses is important. It shows that, in this matter, the Dragon shall exercise the power of the Beast, and control the Prussian empire, as it now controls Great Britain. The synchronism of this Scene with the Death of the Witnesses is apparent.

1. THE TWO WINGS OF THE GREAT EAGLE which bear the woman to safety, represent the power of the United States intervening to rescue the British Witnesses. The Woman borne to safety on the wings of the Eagle synchronizes with the Ascension of the Witnesses.

2. THE DRAGON'S FLOOD cast out of his mouth to swallow up the Woman, judging from the conditions of the time when the event shall occur, symbolizes a military expedition organized for the invasion of America, the refuge of the Woman. But the earth, yawning in an earthquake, swallows up the flood. The expedition is diverted by an outbreak in Europe.

This outbreak, I think, synchronizes with the First Vial, at the beginning of the Great Final War.

ACT V. Scene III.

THE BEAST FROM THE SEA. (p. 47, 48.)

I. The "Sea,"

Which John beholds symbolizes the chaotic condition of the Roman territories after the fall of the empire, overrun by the Northern Barbarians, and all governmental and social institutions broken up by their irruption. The Seven-Headed Beast with its Ten *Crowned* Horns, which he saw rise out of this Chaos, symbolizes Europe under the sway of "the Ten Kingdoms." The Sixth Head,—the Roman empire,—has just received a deadly wound by the sword of the Northern Barbarians, and the Ten Kingdoms are crowned and reigning.

II. The Mouth Given to the Beast,

Is the Papacy. This is not the natural mouth of the Beast. The Beast had its natural mouth when it first rose out of the "Sea," before this Mouth was given it. In the Second Vision of Daniel, after the rise of the Ten Horns, the Little Horn, a strange monstrosity, had a Mouth speaking great things; and this Mouth of the Little Horn was the mouth of Europe during the Middle Ages. Now this Little Horn is on the Sixth Head of this Beast, among the Ten Horns; and it is this Mouth of the Little Horn, the Papacy, that is here given to the Beast for its mouth.

III. The Dead Sixth Head Healed.

It is impossible within the limits of this Key to discuss in full the symbolism of the Seven Heads further than has already been done. That must be left for my lecture on the Sixth Trumpet.

1. A BRIEF ANALYSIS is all that can be attempted here. It can easily be showed that the old interpretation making the seven heads the symbol of seven forms of Roman administration, violates all the traits of the symbol, and falsifies the facts of history. But all I can say here is to repeat that the Seven Heads symbolize the Seven Great Empires having relations with the people of God, that exist in the earth from the earliest to the last era of despotic rule. The first six are the Egyptian, Assyrian, Babylonian, Persian, Macedonian and Roman empires.

The Roman empire,—the Sixth Head,—is the one which the Seer here beholds wounded to death, fulfilled in the fall of the empire, 476 A. D. The healing of the deadly wound, so that the dead head comes to life again, symbolizes the re-establishment of the Roman empire. All expositors hold this, and have been expecting its fulfillment during the last thirty years. It will be fulfilled in the establishment of the Prusso-Roman empire at the sounding of the Sixth Trumpet, which is the next prophetic event, to be looked for in the near future.

This Prusso-Roman empire is the Beast from the Pit, which is seen in the seventeenth chapter of Revelation. It has seven heads and ten

horns; and as the Ten Kingdoms exist in the territories of the Roman empire, of course the ten horns which symbolize them exist upon the sixth or Roman head.

2. GERMANY UNDER THE HEADSHIP OF PRUSSIA is this Beast from the Pit, as is manifest from the symbolism:—

1.) The Ten Horns are upon the Beast from the Pit. That is, the Ten Kingdoms co-exist with the empire under which the Roman empire is re-established. This proves most conclusively that no one of the Ten Horns is that empire. The Power under whose dominion the Roman empire is re-established cannot be found within the Roman territories. It must be sought in some European Power beyond the Rhine and the Danube. There are only two Powers between which to choose, Prussia and Russia. It is not Russia; for prophecy represents Russia as imperial in Europe at a later period, after the empire of the Beast from the Pit is overthrown. Prussia, therefore is the only power in Europe, which, from the symbolism, can be the Beast from the Pit.

2.) The constitution of the German Empire fits it perfectly to be extended over Southern and Western Europe with Ten Kingdoms within its limits. There are now five kingdoms in the German empire, besides many duchies and principalities. When it is extended over Southern and Western Europe, the Ten Kingdoms will occupy a relation to the empire similar to that now held by Bavaria and Saxony. It will be an European Confederation of kingdoms. somewhat similar to the American confederation of States, except that the several kingdoms will retain a more distinct individuality than the States have in the American Union.

IV. The Dragon Gives Power to the Beast.

1. THE IDENTIFICATION OF THE DRAGON is greatly aided by several important facts here revealed:—

1.) The Dragon is a Power of modern Times. It is contemporary with the Beast from the Pit—the Re-established Roman empire---a Power which all expositors agree has not yet risen. Whatever Power is symbolized by the Beast from the Pit, it is a future empire. And the Dragon being contemporary with this *future* empire, proves beyond all question that the Dragon is a power of our modern age.

2.) The Rise of the Dragon precedes the rise of the Beast from the Pit. For the Dragon gives the Beast from the Pit its imperial dominion: and of course the Dragon imperialism must be in existence before it can give imperial existence to the Beast.

3.) IT FOLLOWS FROM THIS that the Dragon is the Seventh Head of the Beast. The Roman empire was the Sixth Head, And we learn from the seventeenth chapter of Revelation that the Beast from the Pit is one of the Seven Heads. But it is not the Seventh Head, for the Seventh

Head is spoken of as rising before it, and it is called "the eighth, but one of the seven." This shows that it is the sixth head revived; as John saw in the thirteenth chapter. And it rises later than the Seventh Head, and is consequently the eighth in order of time.—The Seventh Head is the Dragon head. For the Dragon is certainly one of the seven heads; and, if so, it can be no other than the seventh. In the Seventeenth chapter of Revelation, explaining the seven heads of the Beast, the angel says, "There are Seven Kings, [Kingdoms or empires.] Five are fallen: and one is: and one is not yet come, and when he cometh he must continue a short space: and the Beast that was and is not [which John saw,] even he is the eighth, and is one of the seven." Now the Dragon is not either of the first five heads, fallen when the Revelation was given. It is certainly not the Roman head, for it is a power of modern times. It must therefore be either the seventh head, or this eighth power, the Beast from the Pit. But it cannot be the Beast from the Pit, for it exists previously to the rise of that power, and gives to it its imperial dominion. Then it must be the seventh head of the Beast.

4.) The Dragon Imperialsim is Now in Existence. For if the Beast from the Pit be the Prusso-Roman empire whose rise at the Sixth Trumpet is the next great event of our age, it follows that the Dragon Imperialism, which exists before the Prusso-Roman empire and gives to it imperial dominion, is some imperial power now existent in the earth.

5.) The Dragon is the London Money-Power. The Imperialism of Capital is the only grand Imperialism now in existence on the earth. All the other powers are kingdoms simply. But this Imperialism of Capital extends all over the earth. The kingdoms all pay it tribute in in the shape of interest on its loans. They are all dependent on it for loans to enable them to maintain their standing armies in time of peace and to equip them for war. They are all dominated by it, and shape their policy at its dictation. The parlance of the day recognizes the supremacy of the Imperialism of Capital in the phrase, "Capital is King."

All the symbolism of the Dragon is fulfilled in the London Money-Power. The limits of this Key will not admit of a presentation of the fulfillment of the symbolism. There are twenty Parallelisms of Character between the Dragon and the Money Power, and nineteen Coincidences of Fact; besides six characteristic Marks of identity. There is eight times more evidence that the Dragon is the symbol of the Money-Power, than can be brought to prove that any of the other symbols of the prophetic scriptures symbolizes the power it sets forth. The presentation of this evidence must be reserved for my work on the Great Red Dragon, now ready for the press.

2. The Dragon Gave Power to the Beast from the Pit.

The London Money-Power is already giving imperial power to Prus-

sia, as Prophecy declared the Dragon would do. Prussia has a wonderful military organization, by which she can bring her entire population into the field as a trained disciplined army. But Prussia is poor; and her military organization would be of no avail without the loans of the Money-Power, to enable her to bring her collossal armies into the field. The unlimited loans of the Money-Power enabled her to crush, first Austria, and then France; and now, by the assurance of loans to equip her immense armies, the Money-Power is enabling Prussia to overtop Europe like a collossus, and in the next European war, will enable her to become imperial.

Want of space forbids a more elaborate discussion in the Key of the symbols of this Scene The reader is referred to my works, on the Sixth Trumpet, and the Great Red Dragon.

ACT V. Scene IV.

THE TWO-HORNED SERPENT. (p. 48.)

In the thirteenth chapter of Revelation, there is a Two-Horned Beast which has always been the *vix crucis* of expositors. It is agreed on all hands that it has never been properly applied to any power that has yet risen in the world.

1. THIS BEAST IS THE DRAGON. It is remarkable that this fact has escaped all expositors, since it is plainly shown to be the Dragon by three marks:—1) Its hiss: "it spake as a dragon;" 2) its slow movement in continually coming up out of the ground—which is the action of a serpent; and 3) its causing all the world to worship the first Beast whose deadly wound was healed—which is just what the Dragon is represented as doing in the same chapter, where he gives the Beast imperial power and dominion.

IN THE LONDON MONEY-POWER the facts mentioned of this "Beast" are most strikingly fulfilled, as is fully set forth in my work on the Great Red Dragon, to which the reader is referred.

Act VI.

THE GREAT FINAL WAR OF THE SIXTH SEAL AND THE SEVENTH TRUMPET.

Scene I.

THE 144,000 SEALED ONES, (pp. 49, 50,)

Of Act I, Scene II, are now again introduced. They were then sealed before going into the Great Final War. They are now represented as triumphant, though the war is still before them. This fact fixes the time of this Scene, as just after the success of the British Witnesses in throwing off the yoke of Prussia and the Dragon, and their redemption from the power and oppression of the despots of the Continent of Europe. They are the first fruits of the whole earth that is soon to be redeemed.

The events of the Great Final War are not given in detail in this vision, but are presented by

A SERIES OF PROCLAMATIONS.

A herald angel first announces that the hour of the political judgment of the Seventh Trumpet has come. Then, after an interval, another herald angel announces the fall of Babylon. And finally, a third herald angel makes proclamation at the close of the war, suppressing the adherents of the Beast by severe penalties.

ACT VI. Scene II.

THE HARVEST REAPERS. (p. 50.)

This scene introduces the war with some degree of detail.

I. Angel on Cloud.

This crowned Cloud-Angel is the Lord Jesus Christ, who is here represented as the grand moving power in the punishment of Europe in this judgment. It is so throughout the Apocalypse. The legal axiom, "What a man does by another he does by himself" is held true in this prophecy. The United States is the great agent of divine providence for the overthrow of the European despotisms.

THE APPEARANCE OF CHRIST from time to time in the Apocalypse is an interesting and instructive fact. In Act IV, Scene I, He is represented as standing in heaven and offering the prayers of the Saints before God; and then, as casting fire from the altar into the earth, and thus

causing the Revolution of Constantine by which the Heathen Roman empire became christian. Then, in Act IV, Scene II, He comes down clothed with a cloud that veils Him, to introduce the Reformation of the Sixteenth Century; remains on the earth during all the Reformation era; and ascends in the cloud to the Lower Aerial Heaven with His risen Witnesses at its close. Now again, He appears in the Lower Aerial Heaven, the cloud of the divine glory still attending Him; but now the Cloud no longer clothes Him and veils His glory; but He sits upon it with glory fully revealed, bedecked with a crown of power, executing justice upon his enemies.

Thus, according to the Apocalypse, Christ has been in veiled glory on the earth all through the Reformation era, during the last three centuries.

The Time of this Sickled-reaped Harvest corresponds with the first six vials, and symbolizes the overthrow of Europe in the events of the Great Final War, almost down to its close. The effect of the reaping will be apparent when the vials are explained.

II. Reaping of Vine of the Earth.

The action here shows a yet grander display of divine power. The Angel on the Cloud has His station on the earth. This angel comes out of the temple in the highest heaven, to execute the judgment.

The Vine of the Earth is here reaped. The Vine has extended abroad from its place to a point outside of the symbolic "city,"—Europe,—where the reaping is done. This symbolizes the destruction with dreadful slaughter of the invading army of Gog, "the wilful King," in Palestine. The length of the field of slaughter corresponds with the size of Palestine, and it seems to indicate that the whole land is filled with slaughter from one end to the other. This corresponds with the account of the destruction of the invading army given in all the prophecies both of the Old and New Testament.

This is the Battle of Armageddon—the last great battle of the earth—in which the enemies of God and man are crushed forever.

Act VII.

THE GREAT FINAL WAR, (*Continued.*)

Scene I.

THE SEVEN VIALS. (pp. 51-53.)

The Structure of the Drama has been already presented in the preceding Section, and it is unnecessary to refer to it here.

THE SEVEN VIALS are called the Seven last plagues. They are the last judgments of God upon guilty Europe. They therefore correspond with the Seventh Trumpet, and the Sixth Seal---with the Stone smiting the Image---the judgment of the Ancient of Days--- the war of Michael against the "Wilful King,"---and with the Great Final War of all the Old Testament prophecies.

THE VICTORS ON THE SEA OF GLASS who have triumphed over the Beast and his Image, are America and Britain united at the end of the Sixth Trumpet, after the deliverance of Britain from the power of the Prussian empire.

THE OPENING OF THE TEMPLE Synchronizes with the opening of the temple at the sounding of the Seventh Trumpet. (*Rev. XI, 19.*)—The Temple filled with smoke indicates a grand display of the glory of God. At ordinary times, the Shekina stood between the cherubim in the Most Holy Place. But when Solomon's temple was dedicated, the display of the divine glory was so great that the cloud of the Shekina filled the temple with smoke. So, now, a similar display of the divine glory is manifested during the pouring out of the vial plagues. It indicates that during the entire war there will be the most intense action of divine Providence, and display of the divine power.

I. The First Vial. * (p. 52.)

I am unable to say just what character of event is meant by the Ulcer on the men who had the mark of the Beast, and who worshipped his image. It probably indicates some great revolt in the Prusso-Roman empire,

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* NOTE. The reader is referred to my lecture on the Sixth Trumpet for a more complete exposition of the Vials than can be given in this Key.—The correct interpretation of the Vials is greatly aided by the expositions that have been given of them in the past, when they were applied to the wars of Napoleon I. The error of past expositors consisted in the application of the symbols to the wrong events: the exposition of the symbols was generally correct. We are to look for events in the future similar to those to which they applied the symbols in the past. In making such an application of the symbols we cannot greatly err.

breaking out like an ulcer, attended with violent inflamation, and difficult to heal. It is perhaps an outbreak in France, and is probably the same event that is indicated in the twelfth chapter of Revelation, when the earth (in an earthquake, or revolutionary outbreak, no doubt,) yawned and swallowed up the flood cast out of the mouth of the Dragon.

Though there may be some doubt concerning the specific event by which the symbolism of the First Vial is fulfilled, yet the other incidents of the War set forth by the other vials are so strikingly symbolized that it is impossible to mistake their meaning

II. The Second Vial, (p. 52,)

Poured out upon the sea, symbolizes a great naval combat between the united fleet of America and Britain, and the navy of the Continent of Europe. The subsequent course of the war shows that the American fleet sinks, or captures the vessels of the despots.

From this time on, the War consists chiefly of a blockade of the coasts of Europe, and of stirring up revolts of the subjugated nations against the Prusso-Roman empire.

III. The Third Vial, (p. 52,)

Poured out upon the rivers and fountains of water which became blood, symbolizes, according to the analogies of past interpretation, great conflicts along the Rhine and the Danube, the great river system of Europe. Such a grand struggle can only be caused by a great War between Germany and the countries of Southern and Western Europe. Those countries are probably stirred up to revolt by the United States, and are aided by us with men, money, and munitions of war.

IV. The Fourth Vial, (p. 52,)

Poured out upon the sun, so increasing its power that it scorches men with heat, indicates an accession of power to Prussia, the imperial power of the European system, symbolized by the sun. If, when the combatants are exhausted by the conflict, Austria should come to the aid of Prussia, and throw the might of her unexhausted power into the evenly balanced scale, this would fulfil the symbolism of the vial. Receiving an accession of power from some source, Prussia suppresses the revolt of the Latin nations.

V. The Fifth Vial, (p. 52,)

is poured out upon the Seat of the Beast, and fills his kingdom with darkness. Germany is the seat of the Beast. This vial symbolizes some great blow struck at Germany. From this time onward, Russia is, in prophecy, at the head of Europe; and it is probable that Russia, availing herself of the condition of the Prusso-Roman empire exhausted by the war of the Third Vial with the insurgent States, invades Germany and

strikes down the empire. The imperial sun is darkened: the Prusso-Roman empire is overthrown.

VI. The Sixth Vial, (pp. 52, 53,)

Is poured out upon the River Euphrates, and dries it up. The river Euphrates of the Book of Revelation is the mystic Euphrates, on which mystic Babylon is seated. In the seventeenth chapter of Revelation the angel explains to John, "The waters which thou sawest, on which the woman sitteth, are peoples and multitudes and nations and tongues." This is the mystic Euphrates, which symbolizes the Papal nations of Roman Europe. As ancient Babylon fell through the turning away of the waters of the Euphrates, which ran through the city, so here the drying up of the mystic Euphrates portends the fall of mystic Babylon. The "Ten Horns," in the end, are to hate the Babylonish woman and burn her with fire.

Ancient Babylon fell, that the Jews might be restored. So here, the object of the drying up of Euphrates is, that "the way of the Kings of the East [the Jews] may be prepared [to return to their own land.]" All the prophecies speak of the return of the Jews to Palestine in the midst of the Great Final War.

The Jews return to Palestine, at the instance of the United States; and immediately the Beast and Dragon and False Prophet unite their influence to rouse the nations of Europe for the invasion of Palestine. A great army is gathered,—under the lead of "Gog" the emperor of Russia. (*Ezek XXXVIII and XXXIX*). It invades Palestine, and gathers at last upon the great plain of Esdraelon—the valley of Megiddo—the great battle plain where the fate of nations has been more than once determined. Here the decisive battle of Armageddon will be fought, which will determine whether the world shall be monarchical or republican.

VII. The Seventh Vial, (p. 53,)

Is the crisis of the Great Final War. It is this battle of Armageddon —the last great battle of the world—the great victory of the Lord over the enemies of God and man—of which the prophecies are so full

The Seventh Vial is poured out upon the air; and is followed by a Thunder storm, and by the greatest Earthquake that has occured since man was upon the earth—an Earthquake which divides the Great City into three parts, shakes down the cities of the nations, crumbles mountains, and sinks islands.

This Thunder storm and the Earthquake may be symbolic, but I am inclined to regard them as the literal phenomena of a great cataclism that occurs at the time of the Seventh Vial. All the prophecies of the Old Testament speak with accordant voice of these phenomena, and speak

of them in such a manner as to convince me that there will occur, at this time, a great earthquake with many volcanic phenomena.

And, in the midst of this grand convulsion of nature, occurs the event spoken of by all the prophets as the coming of the Lord for the destruction of the invading army. Isaiah declares of it, "There shall be a visitation of the Lord of Hosts, with thunder, and with earthquake, and great noise, with whirlwind, and tempest, and flame of devouring fire." (*Isai. XXIX, 5.*) This is a grand intervention of the Lord—grander than any presence of Jehovah—for the deliverance of Israel at the Red Sea—for the slaughter of the Kings of Canaan—for the destruction of the army of Sennacherib—or any of the past interpositions of divine Providence in behalf the chosen people. It is the grandest intervention of God in all the annals of time.

Want of space forbids more extended reference to this grand event. In a forthcoming work it will be treated more at large, and to this the reader must be referred.

By this grand providential interposition the invading army is destroyed, and the power of despotism is broken in the hour of its triumph.

The destruction of the invading army leaves Europe prostrate and powerless. It is invaded by the victors, and the events of the Sixth Seal occur. Babylon is overthrown: the monarchies fall: the Stone smites the Image upon its Feet, and beats it to pieces: despotism is utterly destroyed, and its institutions are scattered in fragments upon the winds.

ACT VII. Scene II.

THE BEAST FROM THE PIT. (pp. 53, 54.)

In this Scene, one of the vial angels shows to John the Beast with Seven Heads and Ten horns, and the Woman on its back, and explains the symbols.

This symbol has already been explained so far as the limits of this work allow. A full exposition must be deferred to my lecture on the Sixth Trumpet.

THE WOMAN ON THE BACK OF THE BEAST is mystic Babylon. In the thirteenth chapter, the connection of the Papacy with Roman Europe is represented by its being the Mouth of the Beast: here the Woman on the back of the Beast from the Pit symbolizes the Power which dominates the Prussian empire at that period.

The Woman is much greater than the Mouth of the Beast; as the Beast from the Pit is far mightier than the Beast from the Sea. The Woman includes the Papacy; but only as one element in the power of Babylon. It is the development of the Papacy, in connection with the Dragon power, which together dominate the Prussian empire.

To comprehend this, we must recur to the statements made respecting the Little Horn of the Second Vision of Daniel, the Titan Horn of the Third Vision, and the Feet of the First vision. (pp.12-25.)

ACT VII. Scene III.

THE DOWNFALL OF BABYLON. (pp. 54-56)

It is remarkable that, in the lamentations over the fall of Babylon, it is characterized rather as a commercial than as a religious power.

There are three combined powers in Europe during the Great Final War,—the Beast, the Dragon, and the False Prophet. Of these powers, the Dragon, or the Imperialism of Capital, is by far the preponderating force. Hence, this mystic Babylon is represented especially as a great mercantile power, and the merchants and shipowners lament over her as the center of their traffic.

The fact that Babylon is represented as a commercial, rather than a religious power, has been frequently remarked by students of Prophecy. Dr. Chalmers said the statements concerning Babylon in the eighteenth chapter of Revelation. apply more perfectly to London than to Rome.

The lamentations in the earth over the fall of Babylon are followed by rejoicings in the highest heaven around the throne of God.

The heavenly rejoicings over the fall of Babylon, are immediately followed by

HALLELUIA ACCLAMATIONS IN HEAVEN,

Shouting, "the marriage of the Lamb hath come, and the Bride hath made herself ready." I must again call attention to this most important fact, because it shows that the Marriage of the Lamb follows immediately after the downfall of Babylon. and the end of the Great Final War. This spear point of light is projected into the future, for the purpose of connecting the Great Final War with the Millennium.

And here the Scene closes; but it is not the final drop of the curtain on Act VII: the action is merely suspended for a time, to be resumed at the end of the Drama.

For the present, the action turns to the Inside of the Scroll.

Act III.

(*Resumed.*)

Scene II.

THE BATTLE OF ARMAGEDDON. (pp. 57-58.)

The Scene opens in the Lower Aerial Heaven—the United States—with a Man on a White Horse.

1. THE MAN ON A WHITE HORSE

Is here presented in an aspect like the Son of God. And, indeed, the idea of the Book of Revelation is that the Great Final War of the Sixth Seal and the Seventh Trumpet is God's judgment upon the guilty nations of Europe. The human agents are God's agents, sealed by Him specially for their work. Their work is His work. Here, under the law of the symbol, the Man on the Horse symbolizes Christ's Church ruling the State,—Christ's appointed agent of judgment and retribution.

A Man on a Horse is the symbol of Church and State in union; the man representing the Church, and the horse the State. The State is the active agent in the accomplishment of events, but is directed and controled by the Church as its rider. This horseman of the Sixth seal, like the horseman of the first four seals, symbolizes Church and State in union.

But the nature of the union of Church and State is essentially different. In the second, third, and fourth seals, for instance, the Church is an ecclesiastical Hierarchy with the Pope at its head, and the State consists of political rulers headed by the King. And the union of Church and State consists of the union of the rulers of the Church and the rulers of the State. But in the United States, the Church is composed of the great body of its membership, and is ruled by them, and the State is composed of and governed by the great body of the citizens. The rulers of the Church and the rulers of the State are the same persons. The Church members are the citizens. At the time of the Great Final War, the Church in the United States will control the State by the church members voting at the polls their religious sentiments, and thus causing the State to execute their will.

The English revolution of 1688 presents, in some points, a parallel with this future time. The great mass of the English nation then rose up in revolution, to save Protestantism, and dethroned their Catholic

King. So, in the coming era, religion will be the grand controling element in politics. And the church members of the United States will control the government by their votes, and shape its policy for the protection and promotion of the aims of the Church for the well being of man. It will be the beginning of the Reign of the Saints.

We can now understand how this Man on the White Horse is represented under the attributes of Christ himself. In that era, the Church in America, so controling the State, will have entered upon that new and higher type of Christian life belonging to the millennial era, characterized by consecration and faith as the habitual attitude of the soul towards Christ, and inducing the indwelling of the Holy Spirit as an abiding guest,—Christ thus dwelling in the hearts of His people. This Church rider has Christ dwelling in him. There is that intimate spiritual union mentioned by our Savior in the command, "Abide in me and I in you." This Church rider has entered upon that state of union with the Savior for which Christ prayed, "that they may all be one; as thou Father art in me, and I in thee, that they also may be one in us: · · · · that they may be one, even as we are one; I IN THEM, and thou in me, that they may be made perfect in one." This Horseman represents Christ dwelling in His people; or, to put it the other way, the symbol represents the Church animated by the indwelling Christ.

Hence, Christ being in this Church rider, the horseman is represented as clothed in the Master's glory: his garments are stained with the Master's blood: he is inscribed with the Master's name. The Church symbolized by this rider is the Church of Philadelphia, to which the promise is given, "I will write upon thee my new name"—a promise set forth as fulfiled in this symbol.

The name is mentioned three times. In the first instance, the rider is like the Church of Pergamos, having a name written which no man knoweth but he himself: in the second instance, he has the Master's name, "The word of God:" in in the third instance, he, like the Church of Philadelphia, has Christ's new name written upon him, "King of Kings and Lord of Lords." This is a new name never before assumed by Christ. Hitherto the world has been revolted from Him. But now that He is subduing it to Himself, He inscribes upon His Church His new name of Universal King.

The New Name of Christ, in His relation to His Church, is *Ishi* Husband; His New Name, in His relation to the world, is King of Kings and Lord of Lords. As the bride takes the husband's name, so the Church, sharing the Bridegroom's power and glory, takes His New Name, "King of Kings and Lord of Lords."

Some have thought that this horseman is Christ Himself, in His own person. But it is plainly evident that this is not the case. In

all the prophecies, the event spoken of as the coming of the Lord does not occur till the Seventh Vial is poured out at the battle of Armageddon. And the coming is represented as sudden, in the crisis of the conflict. But this rider is going forth at the *beginning* of the campaign of Armageddon. After he has gone forth, the Seer beholds the Beast and his armies gathered against him to the battle of Armageddon. This rider, therefore, not agreeing in respect of time with prophecies concerning the coming of the Lord, cannot be Christ in His personal presence. —Nor do the circumstances agree with those mentioned as occuring at the event called the coming of the Lord. Here, the Beast and his armies gather together, to make war against this horseman and his army. But, at the time spoken of as the coming of the Lord, Christ is represented as coming with irresistable power, to destroy at once the Beast and his army, "with thunder, and with earthquake, and great noise, with whirlwind, and tempest, and flame of devouring fire."

This rider is not the Lord Jesus Christ in person, but Christ's Church ruling the government of the United States, and having Christ dwelling within it by His Holy Spirit. This, as we shall see, is the special characteristic of the millennial Church; and this higher type of Christian life begins during the exalted religious enthusiasm of the Great Final War.

This Representation of Christ present in the events attending the life of His Church, is in perfect accordance with the general symbolism of the Apocalypse. As has already been observed, in the eighth chapter of Revelation, (Act IV, Scene I,) Christ is represented in heaven, hearing the prayers of His people, and, in answer to them, throwing fire into the earth, and causing the revolution of Constantine which broke down the heathen Roman empire. In the tenth chapter (Act IV, Scene II), He comes down to the earth, to inaugurate the Reformation of the Sixteenth Century; and remains on the earth all through the Reformation era, and ascends at its close with the risen Witnesses to the Lower Aerial Heaven. In the fourteenth chapter, (Act VI, Scene II), He is represented in the Lower Aerial Heaven on a Cloud, reaping the earth. And here, still in the Lower Aerial Heaven, He is represented as dwelling in the hearts of His embattled hosts and leading them to victory. The presence of Christ pervades the Book of Revelation, but it is His spiritual presence dwelling in His people.

This symbol cannot be comprehended except in connection with the prevalence, in the Latter Days, of Republicanism, and a higher type of Christianity characterized by the universal indwelling of the Holy Spirit. When these things are known, it is readily perceived that the symbol sets forth in an unmistakable manner Christ dwelling in His Church, and, through it, directing and controlling the State. We thus readily perceive how the Saints, during the Millennium, reign with Christ.

2. INCIDENTS OF THE SCENE.

THE SHARP SWORD OUT OF HIS MOUTH indicates that the United States will war upon despotism by proclaiming the principles of liberty, as well as by force of arms. It has reference also to the mode of destruction employed in the battle of Armageddon against the army of Gog,—a volcanic eruption,—an agency which, in the Old Testament prophecies, is called the sword out of the mouth of the Lord.

HIS DESTINY TO RULE ALL NATIONS with a rod of iron, shows that this Horseman symbolizes the same power as the Man-child of the twelfth chapter of Revelation, of which the same destiny was predicted. The United States will, in its millennial rule, enforce the laws of God, and rule the earth with the scepter of righteousness, which the degraded nations, addicted to idolatry and vice, will regard as a rod of iron.

THE TREADING OF THE WINEPRESS is the battle of Armageddon, which is represented in *Rev. XIV. 19, 20*, under this symbol.

THE ARMIES IN HEAVEN followed the horseman. There is a great rally of the power of the Republic to meet the invaders of Palestine.

THE ANGEL crying to the fowls to gather to the slaughter is like the passage (*Ezek XXXIX 17-20*), where the fowls and beasts are summoned to devour the carcasses of the army of Gog. Here, the angel who heralds the slaughter stands in the Sun. The Sun is always the symbol of the imperial power. At this stage of the conflict the United States has become imperial, and all the nations of Europe are gathering in a last mighty effort to resist its supremacy. This summoning to the slaughter shows that America goes forth confident of victory.

THE GATHERING OF THE BEAST and the kings of the earth and their armies against the United States, is the gathering of the invaders of Palestine to the battle of Armageddon.

The result of the battle is the destruction of the Beast and the False Prophet, who are cast into the lake of fire. This destruction corresponds with the Sixth Seal—the Seventh Vial—the end of the Seventh Trumpet—and the end of the conflict in all the visions of Daniel, and in all the prophecies of the Old Testament which speak of the Great Final War.

ACT III. (*Resumed.*) Scene III.

THE MILLENNIUM.

In the Fourth Vision of Daniel, three periods are mentioned,—the 1260 days, the 1290 days, and the 1335 days. The 1260 days end with the death of the Witnesses; the 1290 days, with the close of the Great Final War; and the 1335 days, with the beginning of the Millennium. From these data, it is evident that the Great Final War is a

long conflict lasting nearly thirty years. And, from the end of the War to the beginning of the Millennium, there is an interval of some forty-five years. The beginning of the twentieth chapter of Revelation shows how this interval is spent.

I. The Binding of the Dragon,

Follows the Great Final War, and is a necessary preliminary to the beginning of the Millennium. The question arises, Why is the Dragon not slain like the Beast? The answer is to be found in the nature of the Dragon. The Dragon symbolizes the Money-Power---the Imperialism of Capital. It is not a political power that can be destroyed. Capital is necessary to carry on the high civilization of the Millennial era. And Capital has always a tendency toward the aggregation of wealth and power in the hands of the few. This tendency cannot be destroyed. It can only be bound, or kept in abeyance, by proper legislation.

1. The Error of Communists and socialists is that they desire by institutional legislation to equalize the possessions of all men.

1.) In order to effect this, some propose *to place all property in the hands of government* for the common benefit of all. But this would only be a return to the despotism and unniversal poverty of ancient Egypt, where the government had possession of all the lands; or, at best, to the village system of Russia, where the village owns the lands, and annually divides them out for use among the several villagers. The possession of individual property is necessary to the independence and the highest wellbeing of man.

2.) *Others would abolish interest* on money; as though money were not as much entitled to payment for its use as any other species of property.

3.) *Others would divide all property* equally among the entire population, and renew the division as inequality in the distribution of property recurred.

All these crude ideas arise out of a recognition of the evils of the present condition of things, and ignorance of the true remedy. The adoption of any of them would be ruinous to society, and destructive of all progress.

The true remedy for the evils of the present state of things has never yet been suggested or devised. No one has ever studied the great social machine profoundly enough to trace back to their origin the forces from which spring the tendencies to the concentration of wealth in the hands of the few; so as to apply mild and gentle remedies at the beginnings of tendency, and thus give a new direction to the forces of social life. This will be the task set for the enlarged wisdom of tue fhture. Its accomplishment will be the binding of the Dragon.

2. After the Great Final War, when the Dragon shall have fallen, with the Beast and the False Prophet, it will be the first aim of government to provide by proper legislation against any future aggregation of wealth in the hands of a Plutarchy. In monarchical forms of government public legislation has been devised specially to secure the wealth of a country in the honds of a favored class; and we, in America, in our ignorance and inexperience, have followed blindly in the footsteps of the monarchical legislation of the Old World, with similar results.

But in that coming era, it will be the aim of government to protect the rights of all the people in such a manner that all shall have equal opportuni ies to acquire property by industry. There will be no communism---no confiscation of wealth by public law---no holding of all property in the hauds of the State;---but Legislation will be so directed as to facilitate the acquisition of property by the masses of the people, and to prevent the undue aggregation of wealth in the hands of the few. There will be rich and poor still, in the earth. But the wealth of the rich will be a blessing to mankind, and will be made the means of aiding the masses to acquire property; and the industrious poor will be able to acquire a home, so that "every man shall sit under his own vine and fig tree."—This legislation will be the binding of the Dragon.

I propose to treat more fully of this subject in a work on the Millennium which I hope to write. The limits of this work forbid further enlargment on it here.

3. It is also called

THE BINDING OF SATAN.

As Christ is represented in the Book of Revelation, as embodied and indwelling in His Church, so Satan is represented as embodied in the Dragon. Divine inspiration declares that the love of money is the root of all evil. All forms of sin spring from the selfishness which finds its special field in avarice and in the vices of inordinate wealth. Strike down avarice, and the furious competition of selfish greed will cease, and selfishness will be in great measure bound. Let all be busied with industry, and all have enough for daily needs and something over for the support of old age, and the social evil and all attendant vices will be cut up by the roots. The only cure for drunkenness will be found in starting the great mass of humanity on in a race of industry and economy, in which all will economize in small savings the sums now weekly spent by the poor in drink and vice.

The settlement by just and Christian legislation of the great industrial questions which are now vexing our age, will be a binding of all the influences of Satanic evil; and is an indispensable pre-requisite to the introduction of the Millennium.

The forty-five years of interval between the end of the Great Final War and the beginning of the Millennium will be spent in this legislation; and, furthermore, in extending the power of the United States over all the nations of the earth. This last subject is treated in my lecture on the United States in Prophecy, to which the reader is referred.

II. The Reign of the Saints.

The Saints are represented as sitting on thrones, and exercising judgment. This corresponds with the Stone becoming a great mountain and filling the whole earth, in the first Vision of Daniel; and with the Kingdom being given to the Saints, in the Second Vision. It symbolizes the dominion of the United States over the whole earth. In that era, as has been stated, the Saints will control the Republic by their votes, and will maintain justice and righteousness, and suppress vice and wrong. This is the destined rule of the rod of iron, which the undeveloped races of the earth will find so galling to their debased appetites and impulses.

THE SOULS OF THEM THAT WERE BEHEADED for the witness of Jesus --the Witnesses who had been persecuted unto death for their faith, by the Beast from the Pit--now have their time of triumph. They live and reign with Christ a thousand years. It is foreign to the purpose of this work to enter upon the disputed question of the personal reign of Christ on the earth in the Millennium. That also will be treated in my work on the Millennium. Christ, during the whole millennial era, will be upon the earth reigning in the hearts of His people. Whether there will be a personal visible presence more than this will be discussed in the above mentioned work.

Nor can I here enter on the question as to

III. The Duration of the Thousand Years.

We cannot now tell certainly whether they are a thousand literal years; or whether the years are symbolic, indicating a period lasting between three and four hundred thousand years.

IV. The Loosing of Satan.

At the end of the thousand years, Satan shall be loosed out of his prison. There will come a reaction against the rule of the Saints. Their legislation securing equal rights and privileges to all before the law will be repealed. A great revolt will break out, led by the inhabitants of Europe. A great army from Europe—a new irruption of Gog and Magog—will invade the country of the Saints, and will surround their camp. And now comes the end of the World. Fire comes down from heaven and destroys the invaders; and the Devil is cast into the lake of fire.

The next event that is mentioned is

V. The Final Judgment.

There is no statement as to how long a time intervenes between the post-millennial destruction of the army of Gog and Magog and the Judgment. The inference from the context is that there is but a short interval.

The Scene closes with the General Judgment—the furthermost point of time to which the Revelation extends. The remaining Scenes of the Drama refer to the Millennium.

ACT III. (*Resumed.*) Scene IV. (pp. 59, 60.)

Here the scene changes to the beginning of the Millennium. In the preceding Section (pp. 77, 78) the evidence that this Scene refers to the Millennium is presented. The interpretation of this and the following Scenes still further bears out this exposition.

I. New Heaven and Earth.

John now beholds a New Heaven and a New Earth. At the close of the Great Final War, John saw the Old Heaven and Earth, visible in the landscape, passing away. He witnessed this phenomenon both in the Sixth Seal and in the Seventh Vial, which are synchronous. The Dramatic Landscape, symbolizing the institutions of the Old Age of Monarchy, fell into ruins. The Old World passed away with its institutions. Monarchies and Hierarchies and all the institutions of the Old Age were overthrown. The old landscape, visible before the eye of the prophet in his vision, disappeared with the close of the Great Final War. As it is represented in Daniel, the whole Image of despotism that had covered the earth was beaten to pieces, and scattered on the winds.

And now this present Scene follows immediately after the Great Final War of the Sixth Seal and the Seven Vials. The Old Landscape with its Heaven and Earth having passed away, the prophet beholds a New Landscape altogether, with a New Heaven and Earth, appear before his view. The old Sun of despotism has gone down forever, and the new Sun of Freedom has risen, never to set. The old Moon of state Hierarchy has set in blood, and the new Moon of true religion shines in the sky. The Stars of the old monarchical Heaven are all quenched and fallen, and new Stars of Liberty, Equality, and Fraternity are shining. The Earth too, is changed. There is no more Sea; countries are no longer bounded and divided, even by the ocean; for the Great Republic extends all over the earth, and national boundaries are things of the past. The nations are all One—united in the bonds of Political Union, cemented by Liberty and Fraternity among men, and by reverence and devotion to God.

II. The New Jerusalem—The Bride of the Lamb.

Into this earthly scene which lay spread out before the view of the prophet, John beholds the Millennial Church, under the symbol of a glorious City, coming down from God out of heaven, clothed in beauty as a Bride adorned for her husband. In the order of time, this Scene follows immediately after the close of Scene III of Act VII. (*Rev. XIX. 9, 10.*) That Scene closes with the announcement, "The Marriage of the Lamb is come, and the Bride hath made herself ready." This scene opens with the Bride descending out of Heaven.

The Church being set forth as the Bride of Christ, symbolizes a more intimate spiritual relation to Christ than the Church has ever hitherto maintained. It symbolizes an intimate union fulfilling the command of the Savior, "Abide in me, and I in you"—"I am the vine, ye are the branches." The scriptures represent this relation as the indwelling of the Holy Spirit. The spiritual life of the Era will not be merely the effect of a greater manifestation of divine spiritual power: it will be the effect largely of a truer allegiance to Christ, and a more perfect fulfillment of duty, on the part of man. The Christian life of the age will no longer be, as now, a life of legal service and of sorrow for sin; but a life of full consecration and of perfect faith. In all ages, to those who live this life of consecration and faith the Holy Spirit comes as an abiding guest. Even now, the humble, faithful follower of the Savior may enter upon the enjoyment of this spiritual life of the Millennium. In that age, the life of consecration and faith will be the universal type of Christianity, as the life of repentance is now; and the Holy Spirit will universally abide in the hearts of Christians, and "the knowledge [communion] of God shall cover the earth as the waters cover the sea."

This relation of indwelling is termed in scripture the marriage of Christ to the soul. It is a fulfilment of the Old Testament prophecy to the Millennial Church, "Thy Maker is thy Husband." And again: "And it shall be at that day, saith the Lord, that thou shalt call me *Ishi* [my husband;] and shalt call me no more Baali [my Master.]" (*Hos. II. 16.*) It is this spiritual union between the soul of the consecrated believer and the indwelling Christ that is set forth under the symbol of the Marriage of the Lamb.

The same fact is set forth in the declaration, "Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God himself shall be with them and be their God." This will be fulfiled in the universal indwelling of the Holy Spirit, which is the normal type of millennial Christianity. Then the body of the Christian will be universally the temple or tabernacle of the Holy Spirit. In Isaiah IV. 5, there is a very remarkable prediction that the Shekina, which was over the mercy seat of the tabernacle in the wilder-

ness, shall be over every habitation of Mount Zion and all her assemblies.*

1. THE CHURCH, A CITY IN THE EARTH.

This symbol shows that, at the beginning of the Millennium at least, the whole world is not converted. The Church is in the earth separate from the outside world, as it has always been. But the Church is holy, clad in white raiment (*Rev. XIX. 8;*) and to it accrue the blessings here set forth.

2. TEARS WIPED AWAY.

"The tears shall be wiped from their eyes." This promise is also given to the palm-bearers, (*Rev. VII. 17,*) whose glory comes at the close of the Great Final War. So, in Old Testament prophecy, it is promised to the millennial church, "The voice of weeping shall be no more heard in her, nor the voice of crying." (*Isa LXV. 19.*)

3. OLD THINGS PASSED AWAY.

"The former things are passed away." God promises, "Behold I make all things new." This is like the Old Testament prophecy of the Millennium, "The former troubles are forgotten; they are hid from mine eyes. For behold I create new heavens and a new earth, and the former things shall not be remembered nor come into mind." (*Isa. LXV. 16, 17.*)

4. NO MORE DEATH.

The only thing that looks as though this were the future state is the promise, "There shall be no more death." But this also will doubtless be true of the later ages of the Millennium. According to Old Testament prophecy, life will then be greatly prolonged, as in the line of primogeniture in the Antediluvian age: "The child shall die an hundred years old, and the sinner, [that] being an hundred years old [shall die,] shall be accursed. · · · · They shall not build, and another inhabit, they shall not plant, and another eat; for as the days of a tree shall be the days of my people, and my chosen shall long enjoy the works of their hands." (*Isa. LXV. 20, 22.*) If life shall be thus prolonged, during the later centuries of the Millennium death will cease; for, after the short-lived generations shall have passed away, the life of the longer lived later generations will endure till the end of the world, before they reach the close of life.

THE EPILOGUE OF THE INSIDE OF THE SCROLL.

The Epilogue of the Inside of the Scroll is unspeakably grand. For a great while I observed that the style here was like the style of the opening chapter of Revelation, without comprehending its significance.

* NOTE. The writer is very far from holding the views of the perfectionists of our age. This is not the place to enter upon the discussion of those topics. He hopes to treat at large of this phase of millennial life in his work on the Millennium.

As the Epilogue spoken by Christ, it is a fit ending of the Inner side of the Scroll.

It contains:

1) A Promise to make all things new—to bring in the Better Age toward which, through stormy scenes, the world is surely tending.

2) A Command to write, and a declaration of the faithfulness of the promised blessings.

3) A Declaration of His own glorious and eternal Being.

4) A Promise of salvation to who ever desires it.

5) A Blessing to the Victor.

6) A Denunciation of the wicked; implying that, even during the Millennium, there will remain the wicked upon the earth, at least during its first ages.

ACT VII. (*Resumed.*) Scene IV.

The Millennial Church. (*Continued.*)

This Scene is introduced by one of the vial angels, to show, as has already been stated, that it belongs to Act VII.

The character of the millennial Church is graphically set forth.

The Church is represented as a city in the earth: holiness within, and wickedness without. And, indeed, the fact that the Millennium is the reign of the Saints implies that there is a wicked world which they rule over and keep in check.

I. Description of The City.

The glory of the city is beautifully portrayed:

1. The city was four square. All the acts and dealings of the Church shall be just and righteous. "They shall be all holy."

2. There were Three Gates on each side. These I think represent the Trinity of God. All will then, as now, enter the Church from the world, by regeneration. To those who shall "enter in through the gates into the city," the means of admission into the Church will be then, as now, the Love of God the Father, the Atonement and Intercession of the Son, and the Converting Power of the Holy Spirit. These are the Gates of Pearl through which redeemed sinners shall enter the City, in the Millennium.

3. It had a wall great and high, and twelve angels guarded each gate. The inhabitants of the city shall be safely protected by the providence and the grace of God, against evil men without, and the assaults of spiritual temptation.

4. The streets and the entire city were transparent gold. The church shall possess the wealth of the earth.

II. THERE WAS NO TEMPLE THEREIN, but God and the Lamb are its temple. The members of the Millennial Church shall dwell in Christ, in blessed spiritual union, and thus worship as in a temple.

III. GOD WAS ITS LIGHT. There was no need of the sun: there was no night there. The millennial Church shall be illumined by the glory of God—in fulfillment of Old Testament prophecy—"The sun shall be no more thy light by day; nor for brightness shall the moon give light unto thee; but the Lord shall be thine everlasting light, and thy God thy glory." (*Isa LX. 19.*)

It indicates the great spiritual illumination of the millennial age. Christians will no longer need the fallible natural light of human reason and judgment to guide them. The promise will then be fulfilled to all, "I will guide thee with mine eye." Also, "And thine ears shall hear a word behind thee saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." (*Isa. XXX. 21.*)

And in that age of grand spiritual illumination all shall prophesy. The prediction of Joel, fulfilled in the disciples on the day of Pentecost, will find perfect fulfillment, when young men and old, sons and daughters, servants and handmaidens, shall all be filled with the spirit and shall prophesy. The ways of the Lord will then at last be understood. His revelation will be fully comprehended. As in the later age of the dispensation of the law there was an age of grand prophetic illumination, though interrupted and cut short by the sins of the people; so in the last age of the gospel dispensation, there will be a new prophetic illumination of God, which shall go on unbroken to the end, and no doubt growing in power and clearness, as converted man shall become capable of being more filled with all the fulness of God, until, at last, "the knowledge of God shall cover the earth as the waters cover the sea." The effulgence of spiritual illumination will lighten up all the dark ways of Providence, and all the plans of grace. For man shall "walk with God;" and "God is light, and in Him is no darkness at all." That will probably be an age of grander spiritual illumination than the world has hitherto known.

IV. CONVERTED NATIONS will walk in the light of the Church. This grand spiritual illumination will direct all government policy, and guide in the public administration of affairs. As, in Israel, Samuel, the judge, was also the Prophet, and constantly inquired of the Lord, and by the wisdom thus inspired brought Israel out from the chaotic era of the Judges; as David, the King, was also the prophet, and by divine illumination raised Israel to imperial power; as Solomon, the ruler, by the inspired wisdom of his youth elevated his nation to proverbial wealth and grandeur; so, in the millennial age, the rulers of the nations will be the inspired servants of God, and will guide the world onward in a career of wealth and pros-

perity unbroken by reverses, of which the utopian philanthropist now hardly dreams.

There is now a wide prejudice, even among Christians, against a minister speaking of political matters, or holding political office. This arises from proper opposition to the old form of union of Church and State, where the Monarch and Hierarch formed an alliance for the oppression of the people. But in the later Age, when the servants of God shall rule the State as citizens, we shall need the best thought of consecrated minds for the guidance of public affairs. In the better day that is dawning, if any man whose spirit is illumined of God has a word for the direction of the affairs of our country, we should let him speak, and none should say him nay, but all should heed and hearken.

V. The Kings of the Earth bring their honor into the Church. In that age the Saints shall reign. They will be the royal rulers of the earth. The people will be the sovereigns. The saints will be the great and mighty, the noble, the rich of the earth. They will bring all their honor and wealth and glory, and lay them as consecrated offerings upon the altar of God. The Man on the White Horse will keep his seat all through the Millennium. The government will be in some sense a Theocracy, in which Christ shall be King, and shall rule the earth through His People, in whose hearts He shall dwell. The Church shall have a royal state and magnificence and power. But it will be no Hierarchical power, nor power wielded by the Church as an Organized Body, but a grand Influence, exerted through the Pulpit and the Pew, enlightening, guiding and blessing mankind.

There shall no longer be outside societies for promoting moral reforms, and for distributing benevolent benefactions. These must be, and ought to be, now, while the church is asleep, and its members withhold from it their wealth and influence and energy. But, then, the Church shall be awake to its duty; and wealth and influence and zeal for work shall pour into it, until its benefactions shall flow as a stream, carrying life and hope and gladness into all the dark despairing dens of poverty and vice. Man shall be uplifted, and God glorified.

VI. The Gates of the City shall not be shut at all by day, and there shall be no night. "Her gates shall be open continually." The poor and wretched, the simple and the vile of earth, who are without, may always freely "enter in through the gates into the city." It will only be necessary for them to give themselves in a full unreserved consecration to Christ as their King, and accept freely and without reserve Christ as their Savior, in order to enjoy all the blessings and partake of all the glory of the City of God.

And the gates shall never be shut against any foes. The Saints dominate the earth. There is no war any more.

VII. The Glory and Honor of all Nations shall be given to the Church. It shall not be honored only by the Saints who rule the earth. All the nations of the ruled shall honor it. The Church will be the source of light—of peace—of brotherly love—of honesty in business—of equal rights to all—of helpfulness to the weak—of benefactions to the poor. It will shine exalted in the midst of the earth as a city set upon an hill. All shall behold it. The human race shall lavish upon it benedictions and blessings and thanksgivings.

VIII. There Shall be no Unclean in the city. In the millennial age the Church shall be in the world "without spot, or wrinkle, or any such thing." All within the City shall be pure and holy. There will be, in the early ages of the Millennium at least, sinners without in the world, as now; but no unconverted sinner shall enter within its gates. Unbelief may enter the church in this age, and without self-conscicusness join in the life of sorrow for sin, which is the prevailing type of religion now: hypocrisy may, in our time, enter undiscovered into the covenant which recognizes so little of consecration. But, in that age, the standard of Christian life will be too high, its character too perfect, for any counterfeits to pass undetected. There shall be no hypocrites, no unbelievers in the City. The promise will be fulfilled,—"Thy people shall be all holy."

Such are the features of the millennial Church, which divine inspiration has in this Scene set forth. It is apparent at once that all here set forth belongs to a life on the present earth. It is all paralleled by other promises of scripture to the Church on earth.

ACT VII. (*Resumed.*) Scene V.

The Millennial Church. (*Continued.*)

The attention of John is now attracted, not to a new Scene, but to a new feature of the Scene already before his eyes. There are several points of difference between this Scene and the preceding, in the manner in which the Millennium is presented. In the preceding Scene, the Church is presented as an Organization in the earth. In this Scene, the Spiritual Life of the Church is especially held up to view, under the symbol of a River flowing forth from the throne of God and the Lamb through the street of the city, bearing in its waters life and blessing to mankind. It seems to me that this Scene represents a later and more fully developed Era of the Millennium—that it is a view of the City of God in a later stage of its development.

I. The Throne of God is Placed in the Church, so glorious is its development. This seems to indicate that the earth, in that Grand Age, shall become the center of Christ's reign. The Lord's prayer shall

be answered at last: the will of God shall be done on earth as it is done in heaven. Christians, in their full consecration and their perfect faith, shall be higher in their service than the angels. Christ shall reign on earth more perfectly—the object of a higher adoration—the center of a nobler and more loving service from His faithful Bride than from angel servants in heaven. All this is implied in the statement that the Throne of God, now in heaven, shall then be placed on the earth in the midst of the Millennial Church.

II. The River of the Water of Life, flowing out from the Throne, symbolizes Abounding Grace flowing as a living stream from God through His Church. Life, in Eden, was centered in a single Tree. Here, Life abounds far more than in Eden, flowing as an inexhaustible Stream through the earth, free to all, blessing and saving all.

III. The Tree of Life with its Fruit for Food.

All along the River and on both its banks grew the Tree of Life, whose fruit was food.

This indicates that, in that age, God will not only give to His people the Water of Life,—Salvation: He will give them, out of Himself, food—for Spirit Soul and Body, heart and mind and will. Christ will fulfill His promise, and give His people Himself, the Bread of Heaven: in their communion with Him they shall eat of Him, so that He will be the strength of their heart and their portion forever. In praying the Lord's prayer, men will then, not pray for material food only, but that Christ shall give them to eat of Him the living Bread, that their Spirit and Soul may feed on this "hidden manna." Then Christ shall be both shepherd and pasture; and He will make His flock to feed on Him, and appease the hunger of their soul and satisfy the longings of their being, "with all the fulness of God," until, content and restful, they shall lie down in the abounding pasture of His Grace.

IV. The Leaves of Healing.

While the fruit of the tree was food its leaves were healing. This indicates that, in that age, a higher type of Christian life shall free the servants of Christ from disease. There is an intimate connection between the spiritual condition and the physical health, which the Christian world has not yet recognized. In that age, Christians shall go to Christ in prayer for the healing of their maladies, as symbolized by the healing properties of the leaves of the Tree of Life. It is here indicated that religion will not prevent disease; for the *fruit* of the Tree of which men will continually partake as *food*, shall not heal. The *leaves* of the Tree shall heal disease. For the cure of disease, men shall make special resort to the *leaves* of the Tree. There is a philosophy in what is com-

monly called "Faith-Cure" that is not understood, and the whole subject is regarded by most persons as visionary and fanatical. But when its philosophy is comprehended, it will be understood that its method is thoroughly philosophical, and commends itself to the reason and practical judgment of mankind. There is not space in this Key to set it forth. Only results can be here suggested; processes of thought must be deferred to the work on the Millennium.

In that millennial age, healed continually of all disease by being so filled with the fulness of a divine vitality as to invigorate the constitution and enable it to throw off all maladies, man, in fulfillment of prophecies already quoted, shall have his life greatly prolonged.

V. "THEY SHALL SEE HIS FACE." Christians shall have such clearness of spiritual vision—such clear views of Christ's love and mercy and salvation, and all the glories of His character and being—that they shall as it were, behold the face of Christ. They shall have perfect communion with Him, higher than that of Moses on the mount, who was graciously permitted to behold the back of passing Deity. "They shall see His face." They shall know His love, and comprehend His Providences; and all the clouded mysteries of His dealings with His people shall then be unveiled. It will be a perfect fulfillment at last of the promise, "And He will destroy, in this mountain [Zion, the Church], the face of the covering that is cast over all peoples, and the veil that is spread over all nations" (*Isa. XXX. 7.*)

VI. THE NAME OF CHRIST shall be in the foreheads of His people. The Church will then be the Bride of Christ, and the Bride will take her Husband's name. But more than this formal assumption of the name of Christ is implied. As, in marriage, husband and wife are assimilated to each other in personal appearance, so Christ by His indwelling will thus assimilate His people to Himself. Christ shall be imprinted upon their very appearance and expression. Christ shall so dwell in them, and they shall be so permeated by His Spirit, that the Bride shall be assimilated to her Husband in aspect, and His glory will beam out in their faces. What Joseph Cook calls "the golden light" will glow in their eyes: their faces shall shine with a glorious transfiguration: "reflecting as in a glass the glory of the Lord [they] are changed into the same image from glory to glory, even as by the Spirit of the Lord." (*2 Cor. III. 18.*) In them "the New Man which is renewed in knowledge, [in communion with the indwelling Christ.]" shall shine forth, "after the image of Him that created Him." (*Col. III. 10.*)

VII. THERE SHALL BE NO NIGHT there. No spiritual gloom—no darkness of soul—no triumphant temptation—no sin. The sun is always shining: the shadow of the earth makes our night. There shall then be no shadow of earth between the soul and Christ— no doubt of

God's goodness, no distrust of His love. The spirits of the saved shall dwell in the brightness of an undimmed faith and hope, and bask in the perpetual sunshine of the Redeemer's love. "The Lord God, giveth them light."

VIII. "THEY SHALL REIGN." This has been already explained. They shall control the government of the Great Republic by their votes, and through it they shall rule the earth.

Such are the features of this period of millennial blessedness. They display a wonderful glory of the church;---but all of them are consistent with the conditions of the earthly state. The spiritual glory of the Church is beautifully set forth under a material symbolism.

EPILOGUE OF THE OUTSIDE OF THE SCROLL.

In the sixth verse, the Angel begins the Epilogue.

In the seventh verse, John hears the voice of Him Who sits upon the throne, who has before spoken the Epilogue of the Inside of the Scroll, taking up the utterance.

In the eighth and ninth verses, the Epilogue is interrupted, by John's overwrought exaltation, impelling him to offer adoration to the angel, who rejects it.

In the tenth verse, the angel resumes the Epilogue.

In the eleventh verse, Christ takes up the utterance, and continues it to the end.

The Epilogue is surpassingly grand; is, indeed, superhuman in conception and expression, and is a fit majestic close to this wonderful, this DIVINE DRAMA.

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